

**The Academy of Religion
and Psychical Research**

1986 Annual Conference

PROCEEDINGS

**THE RELEVANCE OF RELIGION
AND PSYCHICAL RESEARCH
TO PLANETARY CONCERNS**

**The Academy of Religion and Psychical Research
P. O. Box 614 • Bloomfield, Connecticut 06002**

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THE RELEVANCE OF RELIGION AND PSYCHICAL RESEARCH TO PLANETARY CONCERNS

**PROCEEDINGS OF THE
ACADEMY OF RELIGION AND PSYCHICAL RESEARCH
ELEVENTH ANNUAL CONFERENCE
ROSEMONT, PENNSYLVANIA
June 8-10, 1986**

**Edited by
Mary Carman Rose**

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TELEPATHIC LINKING AS A STEP IN EVOLUTION:

ALTERNATIVE TO HOLOCAUST?

Steven M. Rosen

Abstract: The author explores the nature of psi; its possible roles in the creation of what he calls communion among humans; and a methodology for actualizing this role of psi.

I. Introduction: My role in this conference is to set the stage for some days of reflection on the question of religion and psychical research in relation to the planet-wide crisis we're facing, and the possible need for a planet-wide healing. Indications of that need are gathered all around us now, indications we're all too familiar with: overpopulation and famine, the pollution of our environment on a global scale, widespread political and social disruption, international terrorism, and on and on. In fact, in my very first presentation to the Academy several years back (Rosen, 1981a), I read this "litany of disasters" in considerable detail; I won't repeat the whole list now.

Of course, the starkest, most dramatic indication of need for a healing is the spectre of the meltdown or the mushroom cloud, the prospect of self-inflicted nuclear genocide. Naturally, Chernobyl comes immediately to mind, But I recall an earlier illustration that symbolized graphically for me how helpless we seem to be in the face of this threat. It came with a highly publicized television program shown to tens of millions of people a few years back. You may remember it. The program was called "The Day After"; and after it portrayed events in a large urban area following a nuclear catastrophe, a panel of distinguished commentators (people like Henry Kissinger, Carl Sagan, Secretary of State Schultz) came on to discuss the grim possibility of such a horror, and how the dilemma could be approached. What impressed me most, and frustrated me enormously, was the fact -- at least as I perceived it -- that not one of these "world movers" had the foggiest notion of how to approach the dilemma. Concrete constructive suggestions on how to avert nuclear calamity were conspicuous by their absence. But while I was frustrated and dismayed; I wasn't surprised, since, to my reckoning, not a single participant was able to render an effective diagnosis of the underlying malady. As I saw it then and see it now, far from being a logistical or military problem, or even political problem in the narrow sense of politics, the problem is one involving communication. I'm not talking about the mere necessity of improving communication as we have come to know it. I'm raising a question about the very nature of communication.

When I was on sabbatical in Europe last Fall, I attended a conference in Cologne whose purpose was similar to our own. One presentation in particular struck me as significant. Its author, Christof Schorsch, spoke of the need to address the planetary crisis by making a transition "from communication to communion." The previous Fall, at the 1984 East Coast conference of the Association for Transpersonal Psychology, I had spoken of the very same need. Communication -- whatever the particular message communicated -- involves a transfer of information or ideas from one person to another, or to a group of people -- like what's happening between us now, as I say these very words. This way we have of relating -- through verbal and non-verbal signals transmitted back and forth -- is grounded in our underlying way of experiencing others as separate -- you over there, me up here. This is the essence of communication, the communication that normally takes place at conferences like this one, or in mundane, everyday transactions, or indeed, in the top-level summity practiced at Geneva: a transmitting of information from X to Y, the "from" and "to" implying that X and Y occupy distinct positions, are at different locations, that they're separate. Though X and Y may be in the same room, in close proximity, even physically touching one another in an act of seeming intimacy, if they know each other only through touch, through sight or words, through signals sent to and fro based on the physical senses, they're merely communicating, essentially are separate. My proposition (expanding on Schorsch) is that communion, by contrast, would overcome the separation. X and Y would cease to be isolated from one another, making contact only at the surface. They would come to share identity directly, "touch" one another at the core, know one another by an interpenetration that would transcend their dependence on signals sent to and fro. The intimacy would be authentic. Could we call this way of relating "empathy"? Perhaps, but maybe even empathy as we normally understand it would not go far enough. Perhaps we need the kind of empathy that Robert Heinlein spoke about in his science-fiction novel, Stranger In a Strange Land, a "grokking" empathy that verges on telepathy. Perhaps communion, in its truest meaning and deepest sense, entails a psychic linking.

The overall thesis I'm offering is that increasingly distressing circumstances being faced on planet Earth are symptoms that our separation, our estrangement from each other and from our environment, has reached the point where even the lines of ordinary communication are being strained, to say nothing of communion. A frame of mind, a state of consciousness has come to prevail in which the individual generally is so withdrawn from contact with others, so contracted and paranoid, that the minimum level of good faith necessary even to begin meaningful negotiations on critical issues is lacking. And yet, I suggest that it is at this very same "peculiar" juncture in the history of humankind, that there are indications of the possibility for authentic

communion. The proposition I'm asking you to consider is that psi, the forming of psychic linkages, when seen in its essence, may be seen as such as indication, maybe even the prime indication. If my proposition has any substance, growing public interest in psi evidenced by the creation of a new discipline to study it scientifically (namely, para-psychology), would have far deeper significance than at first one might suspect.

But this raises the question of whether we really can interpret ESP in this manner. Are we really justified in viewing ESP, particularly telepathy, as an extreme form of empathy, a profound sharing of identity? Not all students of psychic experience would view it in this way. Some continue to see it as a process of energy transmission rather than one involving the intimate linking that extreme empathy would imply. So we need to explore the nature of psi somewhat more fully, keeping in mind the implications it could have for the planetary crisis we appear to be facing, and perhaps even for the evolution of our species, as we'll consider later on.

II. On the Nature of Psi: Is psi a form of empathy -- a mode of being open to the environment and/or to another, so open that there is a direct and intimate sharing of identity -- or is it a form of energy? As a form of energy, in some way psi information would have to be beamed, transmitted, sent through a channel from X to Y. In that case, the distance over which this information transfer would occur would be an important factor, a basic parameter. As in all forms of psychic energy transfer, the alleged "psychic energy" would fall off with increases in distance; the "signal" would weaken, the information be lost.

Consider to begin with, a general remark made by parapsychologist Rex Stanford: Regarding ESP, "We have no knowledge ... of either a ... form of energy which might be involved ... or of an organ which might be the receptor for this information-carrying energy" (1978, pp. 198-199). On the specific question of the effects of distance on ESP performance, a number of experiments have been carried out over the years by a number of parapsychologists, from the early studies of J.B. Rhine (reported in Rogo, 1975) to recent remote viewing (Targ and Harary, 1984) and massed-trial computer studies (e.g., Dunne, Jahn and Nelson, 1983). The bulk of the data support the conclusion reached by writer D. Scott Rogo (1975) and parapsychologist John Palmer (1978) that, in contradistinction to the decisive role played by the distance parameter in physical energy transmission, with ESP it just does not seem to be a systematic factor. Distances increasing into the thousands of miles appear to have not the slightest adverse effect on psi performance, as if, despite the great physical separation of X and Y, no such separation exists with regard to their shared psi awareness. Taken on the whole, these findings

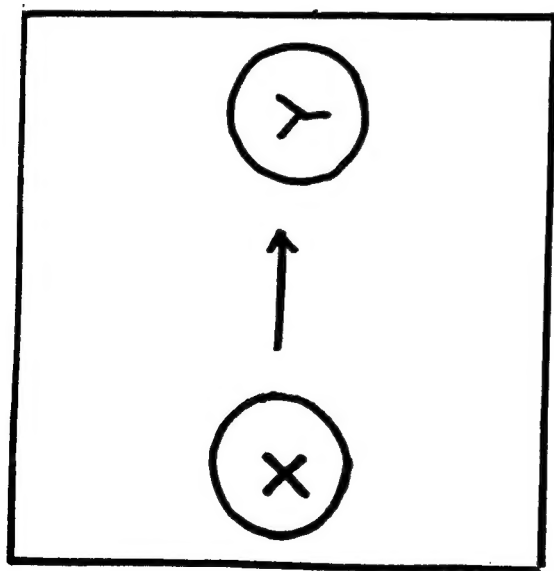


Figure a

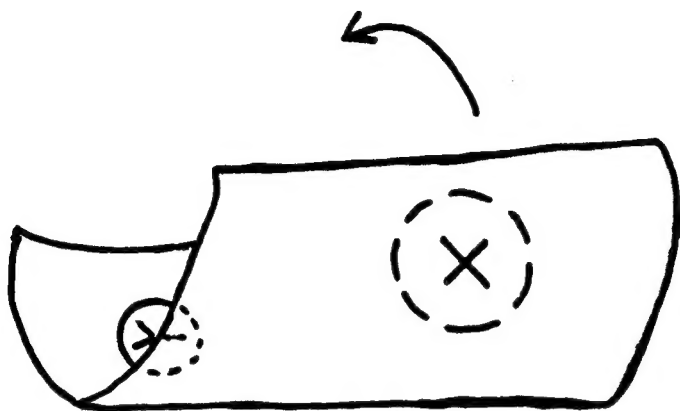


Figure b

Figure 1. Energy Transmission (a) and Empathic Linking (b).

raise serious doubts about the appropriateness of interpreting psi as an X-to-Y, energy transmission process; they favor the counter hypothesis that psi may involve an immediate linking of X and Y, in the manner of empathic identity sharing I've proposed.

At this point I think it would be helpful to clarify the distinction between energy transfer and empathic linking in a concrete fashion. In fact, it can be done quite easily by means of a certain paper-folding exercise. Essentially the same illustrative device was used in the psi speculations of Gertrude Schmeidler (1972), Gordon Greene (1983) and myself elsewhere (e.g. Rosen, 1977), and it has been applied to the phenomena of sub-atomic physics by physicists John Wheeler and David Bohm. The demonstration is so simple it nearly explains itself.

If we're speaking of an energy exchange, we picture X and Y at distinct locations in space beaming a signal to one another over the distance that separates them (Figure 1a). On the other hand, if it is the direct, core-to-core, empathically intimate psi linking that we're attempting to represent, we do it by folding the sheet of paper in such a way that X and Y come to overlap, are brought into immediate contact (Figure 1b).

But, compellingly simple as it is, the paper-folding model of empathic psi suffers from the fact that we have to imagine some external force or agent carrying out the folding. By the criteria of theoretical parsimony, completeness and elegance, paper-folding leaves something to be desired. Clearly it would be better if there were a way of modeling or symbolizing empathic linkage, in which the interpenetration of separate identities could be expressed intrinsically -- as if the space were folding itself, so to speak -- i.e., without the requirement of an external factor. I've struggled before with this question of how to symbolize empathic connectedness effectively and authentically. In several other forums (e.g., Rosen, 1981b, 1983, 1985a, 1986), I've proposed that a certain oddly twisted geometric configuration known as the surface of Moebius, might prove useful. Here, at least for the moment, I will say no more on the subject. If time permits, I will return to the Moebius surface in the finale of my presentation, though in a somewhat different context.

III. Psi and the Evolution of Consciousness. Having offered some indication that psi properly should be viewed, not as a simple transmitting of energy but as an empathic sharing of identity, and that such a communion is what may be needed to meet our current planetary challenge, the question raised by the title of my presentation now comes up, the question about the evolutionary significance of psi linking. In particular, if we were to go so far as to consider psychic union a step in evolution, in what direction would this step take us? -- a question closely related

to the one concerning the nature of the intimate union.

Now parapsychologist J.B. Rhine was more than just an experimentalist. In the 1940s, he did some theorizing about psi as it relates to evolution. Essentially, his idea was that the radically empathic psi linkage I've been speaking about is part of our evolutionary heritage -- it's where we came from, it reflects our sub-human origin, a primordial state of connectedness, which has been overcome in the development of our distinctly human, sharp sense of individuality.

If this interpretation is correct, then whither psi? In order to gain the intimacy we appear to require to deal with our present dilemma, do we need to take a step backward in evolution? Must we surrender our individuality, our sense of personal identity, dissolve back into an undifferentiated mass? It all depends on how one views the evolution of consciousness. If it is considered to be basically dyadic, consisting of only two phases -- undifferentiated wholeness and differentiated separateness -- I suppose the answer would have to be yes. Having achieved a high level of differentiation and found that it is now working against us, threatening our survival, we'd have to try going back to a simple wholeness. But some theorists of evolution point to the fallacy in this view. I'm thinking in particular of what transpersonal psychologist Ken Wilber called "the pre/trans fallacy."

In an article entitled "The Pre-trans Fallacy" (1980), Wilber, borrowing from the philosophy of G.W.F. Hegel, argued that consciousness follows a triadic or threefold pattern of development. He asserted that the underlying blueprint for evolution involves a movement from nature to humanity to divinity, from unconsciousness to selfconsciousness to superconsciousness, or equivalently, from a prepersonal to a personal to a transpersonal state of awareness. After presenting his threefold schema, Wilber proceeded to illustrate the error of the dyadic approach by giving examples of theorists who, in one way or another, have confused pre- and transpersonal levels. In my own triadic thinking about evolutionary design, I've employed functional terms, have spoken of a passage from lack of differentiation to differentiation to integration, nomenclature used by developmental psychologist Hans Werner, evolutionist Herbert Spencer and others. So I'm in general agreement with Wilber about the threefold nature of evolutionary process. But if I'm correctly understanding the implications of his approach, there's also an important area of dissent.

I don't see the movement to transpersonal integration as a simple advance to something new, a third phrase that merely is different from the first two, at a higher rung on the ladder of spiritual ascent, as it were. For me, the pattern of development is no straight climb up a ladder

Telepathic Linking as a Step in Evolution

but follows a more circuitous, spiraloid path. For me, the challenge is to go "up" by going "down," so to speak, to go "forward" by going "back." In other words, in achieving integration we wouldn't just leave the undifferentiated and differentiated stages behind for something that simply is new; we would reconcile them. (Note that my difference with Wilber on this point is rather subtle, since he might agree with the content of the statement I just made; it is the implicit form of his thinking that seems to be at odds with it.) Or put it this way: if lack of differentiation is a simple, unqualified wholeness, an unwitting and indiscriminate psychic connectedness, and if differentiation is a simple, categorical separateness, then integration, as I interpret it, would involve a higher-order wholeness, a wholeness of wholeness and separateness, we might say. Integration would entail a fusion without confusion. In attaining integration, we would "regain" our telepathic connectedness in the modern context, without losing the differentiative, individualized capacity we've developed.

Where does this view of evolution put us now, with Chernobyl, Khaddafy, etc. etc.? At a point in our evolutionary journey of extreme differentiation, a differentiation that has become fragmentation (as philosopher/physicist David Bohm [1980] would say), a fragmentation that is approaching holocaust proportions. And from the threefold perspective on evolution I've outlined, the challenge would not be to try merely to go back to an undifferentiated, innocent, prepersonal state, not to attempt a return to Eden (as Ken Wilber puts it in the title of one of his books, we've come up from Eden [Wilber, 1981]). Nor can we merely divorce ourselves from our woes, transcend them for something utterly new. We can neither go backward nor forward, as these terms are normally understood. The challenge -- paradox though it may seem -- is to do both, and at the same time: to go "back," not in the sense of merely repeating an earlier state, but in such a way that we are carried "forward" to integration.

Are there some approaches to spirituality that might lend themselves to, be compatible with, shed light on, this idea of reaching a state of total wholeness that somehow, paradoxically, is also a state in which distinctions are preserved? I believe the answer is yes, but at this point it probably would be wise for me to resist the temptation to set off on an excursion that would carry us too far afield. Actually, in my last presentation to the Academy (Rosen, 1983), and in a paper I gave last August to the Parapsychology Foundation in Rome (Rosen, 1986), two spiritual approaches that suggest integration were explored, a Western version and one from the East. Here I'll limit myself to giving their sum and substance.

The Western spiritual version of integration appears in a relatively recent theological development known as panentheism, -- in my interpretation of it, anyway. From the

viewpoint of panentheism, there exist both a totally undifferentiated, holistic realm of pure spirit and a fully differentiated realm of matter. But they are not to be thought of simply as separate realms, nor would it be accurate to say that one of the realms absorbs and subordinates the other, nor that both dissolve into a neutral condition that is neither undifferentiated nor differentiated. As I understand panentheism (an understanding supported, I believe, by the work of such thinkers as philosopher Alan Anderson [1981] and theologian Richard Woods [1981]), the holistic realm of spirit and the differentiated realm of matter are to be seen as interpenetrating each other in such a way that they are completely identified, yet paradoxically, are also distinct. What we're challenged to grasp here, is a state of affairs so totally holistic that it overcomes the separation of wholeness and separateness themselves -- when these are viewed in simple terms, that is. This is the higher-order wholeness of integration.

The Eastern expression of higher-order, integrative wholeness is most clearly found in the doctrine of Zen. Of special significance is the Zen idea of prajna. Prajna is a state of awareness involving the sudden realization that infinite totality and finite diversity, complete perfection and woeful imperfection, while being as different as they can be, nevertheless are one and the same. On Zen and the meaning of prajna, I refer you to my Parapsychology Foundation paper (Rosen, 1986) and to the writings of philosopher D.T. Suzuki (1969).

I would now like to examine what, in my opinion, is among the deepest philosophical expressions that approaches integrative wholeness. I'm referring to the perspective of philosopher Martin Heidegger (1977), an outlook centrally concerned with humankind's present dilemma and our prospects for overcoming it. Heidegger believed that the age of technology now fully in swing brings to a climax our long process of progressive alienation from an original state of belongingness -- a belonging together, and with Being itself. He believed that at this juncture in our history, the "danger," as he called it, is very great, the danger of losing all sense of relatedness, of rootedness in one another and in Being, a danger that in this century has already led to holocaust and well may lead to a greater catastrophe whose dimensions are difficult to imagine. But Heidegger wrote that precisely in this danger lies a "saving power" (1977, p. 42). Rather than simply continuing in the technological mode of being, or attempting simply to reject or take flight from it, according to Heidegger we need to look through it down to its very core, see into its essence, see that the technological mode -- what I have called extreme differentiation or fragmentation -- is itself actually an expression of relatedness to Being, though a forgetful expression, one which conceals its primal origin. By means of "gedanc" -- a reverent meditation with the whole of ourselves (heart as well as intellect), an "all-collec-

ting remembrance" that takes us back to our origin in the fashion of a musical reprise, not a mere repetition, we could go forward to what Heidegger called "the turning" (1977).

Having said all this, I must add some words of qualification to my assessment of Heidegger. First, the "primal relatedness" of which Heidegger spoke is not quite as holistic as the wholeness that I, for my part, have been seeking to indicate. Heideggerian relatedness, while indeed entailing an intimate "belonging together" of human being with Being, entails no sense of their radical identification. As Lovitt (1977, p. xiii) observed: "Heidegger is not a 'mystic.' He does not describe ... any sort of oneness with an absolute or infinite. For him both man and Being are finite, and their relationship never dissolves in sheer oneness." In contrast, I have been attempting to adumbrate a rather more paradoxical mode of relatedness in which "sheer oneness" is realized, yet at the same time, a sense of distinctness is preserved.

The second qualification reflects my concern that traces of the "pre-trans fallacy" may be detected in Heideggerian thought. I agree that we need to engage in some form of gedanc -- a reverent, whole-person meditation that would overcome the split between intellect and heart. But in my view, gedanc itself directly would entail the active anticipation of a "future" wholeness as much as remembrance of what is "past"; for me, the turning back to the "old wholeness" is fully as much a turning forward to a wholeness that is "new." It is this interpretation of "the turning" that would amount to what I have called integration, the radically unitive experience in which we realize for the first time, in full consciousness and at every level of ourselves, that the fragmented (merely human) way of being and the holistic way of being (i.e., Being as such) themselves constitute a seamless, higher-order whole. Again, the Zen Buddhist term for this realization, which comes suddenly, like a "flash" (to use Heidegger's expression in his own construal of "the turning"), is prajna.

Now physicist David Bohm has observed in his book on Wholeness (1980) that the word "whole" stems from the same Anglo-Saxon root as the word "heal." To become whole is to be healed, and the deeper the level of wholeness attained, the deeper the healing. So what I'm proposing is that the higher-order wholeness of integration would involve an ultimate healing, for it would heal the ultimate "wound," the higher-order schism that separates simple, monolithic wholeness from mere, categorical separateness.

At this stage I'd like to emphasize that the existence of a fundamental threefold pattern underlying our evolution does not imply that we are being swept along by forces that are beyond our control. Rather, the pattern of evolution, in an essential sense, is self-evolutional, a self-healing pattern in which we must participate.

And this leads us to consider more fully the all important question: HOW? What must we do to heal ourselves? How are we to proceed?

IV. On Methodology By what method may we achieve a healing, integrative psi connectedness? Ordinarily, when we speak of a method for accomplishing some end, we mean a plan of action. After the plan is formulated, we go out and implement it one step at a time, in a pre-meditated, deliberate fashion (like executing a pre-determined play in a football game, for example). The underlying assumption here is that the plan, the image for achieving the goal, does not in itself bring that achievement about. It is only an image, merely a potential which must be acted upon afterwards, by separate means. Because the vision of the goal is separate from the goal itself, from the goal as an actuality, a technique must be devised and deliberately applied to bring the vision to fruition. This is essential to the underlying meaning of technology-- that vision is mere potentiality, a purely passive form of experiencing. Without active properties of its own, it must be enacted by forces that are external to it.

Of course, the technological approach to method is the approach taken in the second, differentiative phase of threefold development. And this is just the approach to be overcome in entering the stage of integration. Integrative vision is not some passive image or blueprint that is detached from the action required to bring it about. It is not merely an encompassing vision of wholeness that will provide us with an effective basis for acting -- it is a wholeness so holistic that it bridges the gap between vision and action -- the vision is the action, in integrative vision. In this connection consider again "gedanc," the special mode of thinking foreshadowed by Heidegger. According to philosopher Herbert Spiegelberg's (1982) interpretation, gedanc would entail:

"not merely a receptive process but an active taking before us ... Clearly, this thinking is anything but a methodical procedure for which definite rules could be prescribed. It is a matter of the whole human thinker, including his heart as well as his intellect, insofar as this distinction is still permissible. It seems to be neither completely receptive nor spontaneous [i.e., neither passive nor active alone]." (p. 402)

And the Zen counterpart of this active experiencing can be gleaned from a passage appearing in D.T. Suzuki's Zen Doctrine of No Mind (1969):

"When we say, 'see into thy self-nature,' the seeing is apt to be regarded as a mere [passive] perceiving, mere knowing, mere statically reflecting on self-nature ... But as a matter of

fact, the seeing [prajnic seeing] is an act, a revolutionary deed on the part of the human understanding." (p. 42)

Furthermore, I would like to point out, since the methodology we're seeking is a method of healing, that the same uniting of vision and action underlies the strategy of depth psychotherapy. Here therapeutic goals are not primarily achieved by formulating plans and subsequently enacting them through series of deliberately executed steps, but by direct and spontaneous insight. The patient or client, in collaboration with the therapist, sees deeply into the source of his disturbance, deeply into herself. It is only by proceeding self-acceptingly that the necessary depth of self-awareness can be reached, and self-acceptance, for its part, is an opening up of self that actively transforms it. To facilitate this process, no action external to it has to be undertaken; nothing more need be "done."

But I want to emphasize explicitly that integrative vision is non-technological in a sense that goes beyond the mere fact that it requires no separate action to be implemented. It challenges the very meaning of action as interpreted technologically, since -- far from being just a mode of action -- integrative vision overcomes the schism between activeness and receptiveness: It is as passive as it is active, and in a non-trivial sense. Beyond a technological act of simply making something happen, integrative vision is as much an allowing something to happen to us, precisely by receptively looking through the narrow, isolated, technological self that would make things happen, becoming open to the deeper source of this self -- what Heideggerians might call Being, or what C.G. Jung would call Self. So the special way of looking is as much a being looked upon.

What is seen when we look/are looked upon in this radically holistic way? We "see the seeing." That is to say, we do not see a content that is separate from the seeing process, as we ordinarily would; a wholeness of content and process is experienced, nothing but unbounded wholeness, the wholeness of seeing our seeing, and being seen. And since such seeing is also an acting, to see wholeness in this special way is directly to create it, in other words, to heal. We are left with the conclusion that the "method" for achieving psi connectedness is psi connectedness itself, in the sense of a "psychospiritual healing," a healing in which the effects of the "psyche" (i.e., of the seeing) and of the "spirit" (the being seen) are direct and immediate; nothing "physical" needs to be "done."

I'm well aware that my words are paradoxical. That's because they're words, symbols arranged in linear sequence within the conventions of ordinary language, a language

that serves and expresses differentiation, separateness, and therefore cannot fully cope with integrative wholeness. Paradox is the result of trying to express wholeness through a medium structured on separateness, one whose very purpose is to separate. The medium breaks down, negates its own rules. Using ordinary language, integrative wholeness is expressed mainly in the negative. In the final portion of my presentation, I'll make an attempt to go beyond ordinary language, use the medium of visual phenomenology so that we might begin to grasp integrative wholeness in a more positive way.

My claim is that through a certain mode of imaging, a better bridge to integration may begin to be built than what is possible through ordinary words. What we need, I propose, are authentic images of wholeness -- Self's own/our own images, rather than those contrived in an arbitrary way by technological self. I believe that once we find such images (they find us), it's a matter of progressively opening ourselves to them in a spirit of participatory collaboration, allowing them eventually to be brought to full-bodied life, expressed so graphically, fully and concretely, embodied in such an immediate way, that ultimately, we move inside these images of wholeness, become them -- the viewer becomes one with the images viewed.

In point of fact, this "method" of active imagination is not all that different from the psychotherapeutic approach of Jung, though what I'm suggesting would entail active imagination on a much broader scale than practiced in the normal course of depth psychotherapy. The Jungian method also calls for the activation of authentic images of wholeness, images which heal and do so in a direct and immediate way, images which cannot be arbitrary constructions contrived by the individual ego but must arise through a collaboration of individual egos with a universal Self. Such images or symbols (associated with what Jung [1960] called the "transcendent function") transcend the split between mind and heart, thinking and feeling, sensing and intuiting, perceiving and acting. They are called archetypes. and like the Heideggerian gedanc, such an imaging process amounts to a meditation with the whole of one's being.

Of course, in the context of conventional psychotherapy, we think of this imaging process as being carried out privately, addressed to the subjective life and personal problems of the particular patient or client -- it occurs at an individual level for the individual. However, toward the end of his life, Jung and his colleague Marie-Louise von Franz (1975) recognized the need to work at a more public, communal level of expression with archetypes. My conviction is that in our age of imminent nuclear confrontation, such a need is greater than it has ever been. And while all archetypes are images that promote healing-wholing,

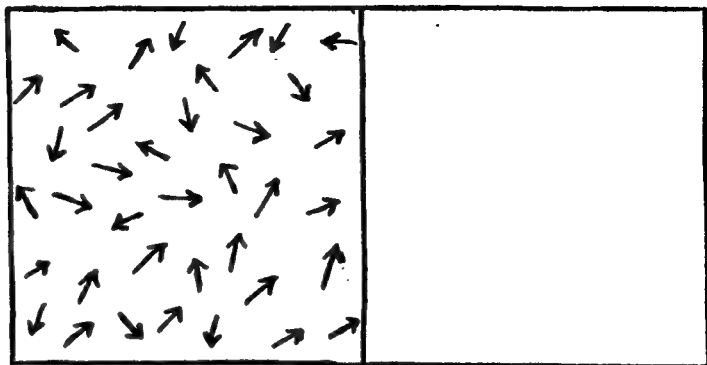


Figure a

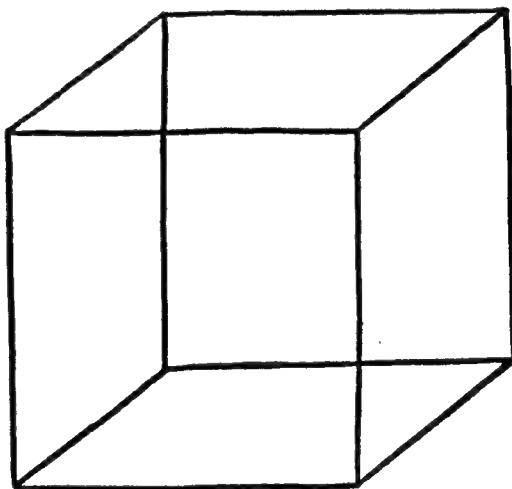


Figure b

Figure 2. Divided Rectangle (a) and Necker Cube (b).

more directly communal archetypes should be deeper, more universal images of wholeness.

V. An Exercise in Archetypal Visualization. I'm now ready to offer some images that have seemed especially promising to me in the way they begin to approach the kind of integrative wholeness I've been trying to indicate. My work with these forms (their work with me) has evolved in recent years, and if you happen to be familiar with past efforts of mine, you might recognize some of the features of the "archetypal visualization exercise" we're about to do. In this attempt to go beyond merely talking about wholeness and enter more actively into the "doing" of it, we'll approach wholeness at several levels of depth.

We start with an adaptation of a comparison I employed in several other papers (for example, see Rosen, 1975a, 1977, 1980). The divided rectangle shown in Figure 2a (design based on Anderson, 1981) can be taken to illustrate the "higher-order schism" basic to the second phase of three-fold evolution. The segment filled with arrows symbolizes the simply diverse, differentiated domain, while the unfilled portion represents the realm of monolithic, featureless unity. Domains are portrayed as categorically separate.

Now let us consider the relationship inherent in Figure 2b. The Necker cube is well-known figure from Gestalt psychology. Through this depth-creating visual construct, a certain ambiguity of perspective is demonstrated. You may be dwelling the form as hovering above your line of vision when suddenly, a spontaneous shift occurs and you see it as if it lay below you. This reversal shows of course, that the figure can be viewed from two distinct perspectives, yet unlike the parts of the divided rectangle, the perspectives of the Necker cube are not related externally. Each uses the very same configuration of lines to express itself and therefore, perspectives must be regarded as closely enmeshed. Thus, whereas you can easily erase one square of the divided rectangle without affecting the other, no such dissociation of the cube's perspectives is possible. Necker cube perspectives overlap one another, they do not merely abut.

Nevertheless, this symbolic integration of differentiated and undifferentiated domains is incomplete. True, the spatial separation of realms found in the divided rectangle has been overcome, but an equally important division remains. Domains are separated by time. That is to say, in our ordinary way of viewing the cube, perspectives follow each other in simple succession. One moment we're experiencing the cube one way, the next moment, the other. And in leaping from perspective to perspective, we are utterly unaware of what happens in between.

But we can go a step further in our exercise with the Necker cube. Rather than allowing our experience of the figure to oscillate from one perspective to the other, we

can attempt to view both perspectives at once (Rosen, 1985b, 1985c, 1986). We can do this by an act of mere abstraction, in which case the cube simply will flatten into an array of connected lines. On the other hand, it is possible to preserve an awareness of depth, and when this is achieved there is an experience of self-penetration -- the form appears to go through itself. Such a mode of imaging has a revealing effect on the perception of the cube's faces. In the conventional, perspectively polarized way of viewing the figure, when the jump is made from one pole to another, all the faces of the cube that were seen to lie "inside" presently appear on the "outside," and vice versa. But it is only at polar extremes that faces are perceived as either inside or outside. With the perspectival integration that discloses what lies between the poles, each face presents itself as being inside and outside at the same time. Therefore, the categorical separation of inside and outside -- symbolically, the schism between differentiated and undifferentiated domains -- is surmounted in the creation of a "one-sided" experiential structure. I would like to emphasize that this self-intersecting structure does not merely negate the perspectival distinction between sides, leaving sheer flatness. Faces are inside, and yet outside as well. So the differentiative feature is not lost but rather, a unity is gained in time as well as space, one that is deeper than that of the simply di-polar structure. So we can say that the "one-sided" entity produced in the visual exercise with the cube gives positive expression to the idea of integrative wholeness, embodies it in a way that goes beyond the mere assertion of paradox.

But does it go far enough? Isn't the experience with the cube merely perceptual? Doesn't it occur in the province of physical sensation, engaging the psyche no more deeply nor directly? Yes and no. It is clear that the direct union of sensation with intuition, thinking with feeling, vision with action, that would be required for a full attainment of integrative wholeness is not concretely delivered merely in viewing a visual effect on a sheet of paper; the effect is only symbolic. A deeper embodiment clearly is necessary. On the other hand, if the Necker cube experience is archetypal in nature (as I am suggesting), it would entail symbolizing of a special kind. An archetype is not just an abstract representation of something other than itself but in a certain sense, it is that something -- rather than merely pointing beyond itself to something other, as the conventional symbol does, the archetype concretely participates in that to which it points. So if my thesis is correct, if the exercise just performed indeed engages the archetypal to any extent, a measure of integrative wholeness already has been achieved. Of course, this is not to say that we need not go further. Deeper levels of archetypal expression are surely required. In this presentation, we will take one more step in that direction. The integrative structure will be tangibly "materialized," so to speak.

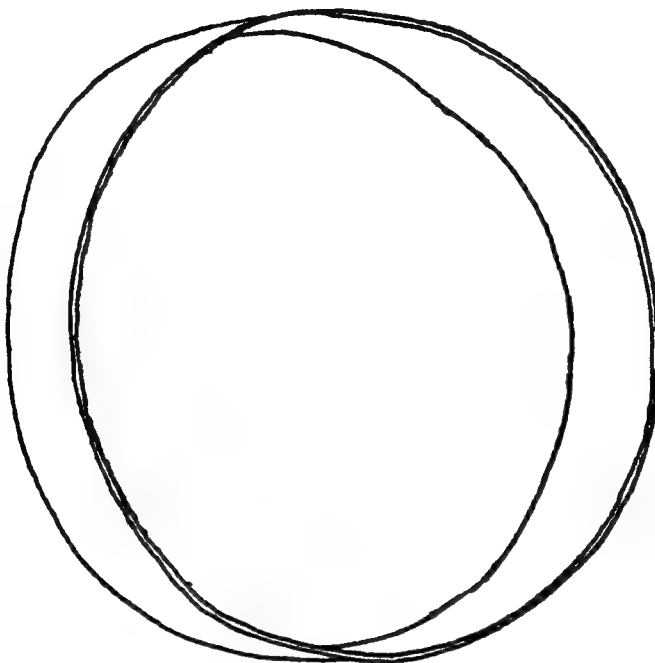


Figure a

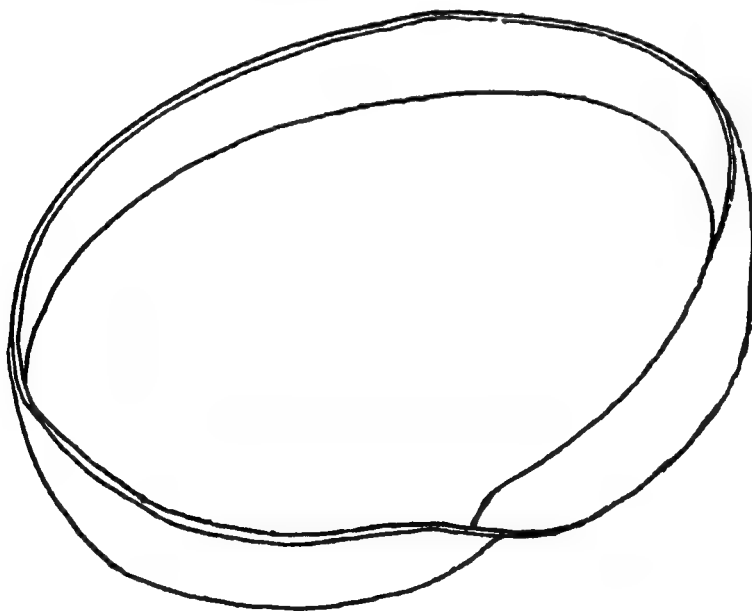


Figure b

Figure 3. Cylindrical Ring (a) and Surface of Moebius (b).

We turn to the field of qualitative mathematics known as topology, for here, a palpable model of one-sidedness can be fashioned. Again, let us begin with a comparison, one I've used in several other contexts (Rosen, 1975a, 1975b, 1977, 1980, 1981b, 1986). I will take the liberty of employing the same phraseology as in previous accounts. A cylindrical ring (Figure 3a) is constructed by cutting out a narrow strip of paper and joining the ends. The surface of Moebius (Figure 3b) may be formed simply by giving one end of such a strip a half twist (through an angle of 180 degrees) before linking it with the other. In both cylindrical and Moebius cases, a point on one side of the surface can be matched with a corresponding point on the other. However, in the former instance, the pairing is superficial in a mathematical sense. You must do the matching, for the fusion of points is not inherent to the topology of the ring. Consequently, points may be regarded as insulated from and external to one another. It is true that for the Moebius case, if you place your index finger on any point along the strip, you will be able to place your thumb on a corresponding point on the opposite side. The paper strip does have two sides, like the cylinder. But this only holds for the local cross-section of the strip defined by thumb and forefinger. Taking the full length of the strip into account, we discover that points on opposite sides are intimately connected -- they can be thought of as "twisting" or "dissolving" into each other, as being bound up internally. Accordingly, topologists define such pairs of points as single points, and the two sides of the Moebius strip as but one side. Of course, this surface is not one-sided in the merely homogeneous sense of a single side of the cylindrical ring. The local distinction between sides is not simply negated with expansion to the Moebius surface as a whole; rather, the sides come to interpenetrate. Therefore, perhaps the most accurate way to characterize the Moebius relation is to say that it is both two-sided and one-sided.

In the surface of Moebius, integrative wholeness is embodied even more concretely than in the experience of perspectival integration performed with the Necker cube. Whereas the cube is but a two-dimensional visual representation of three-dimensional reality, the Moebius strip is ponderably three-dimensional. So the interpenetrative one-sidedness that merely is suggested by viewing the cube in the special way is tangibly delivered in the Moebius.

You may recall that I mentioned the Moebius structure at an earlier point in my presentation when I was initially considering the problem of how best to symbolize the kind of empathic connectedness proposed as characteristic of psi (section II). A paper-folding exercise had first been offered as an illustration of how entities occupying remote locations in space nevertheless might be brought into intimate contact. But I acknowledged that the paper-folding model suffers from the fact that some external

force or agent must be imagined as carrying out the folding, that the interpenetration of distinct identities is not expressed intrinsically. We are now in a position to see, having discussed the relationship between the Moebius and cylindrical surfaces, that an external factor must come into play in working with an ordinary sheet of paper because such a sheet, like the cylinder, is two-sided. By contrast, the interpenetration of separate identities is inherent to the very structure of the Moebius relation, entailing one-sidedness as it does. In the Moebius case, no outside agency is necessary to bring about connectedness.

In our final exercise, the surface of Moebius will serve as the focal point for an attempt to visualize the threefold pattern of evolution central to this presentation. My proposition is that triadic development may authentically be symbolized by a lengthwise expansion from a local cross-section of the Moebius to the strip as a whole. To begin, let us imagine ourselves in the strictly localized condition. It is in this state that the simple two-sidedness of the cylindrical ring prevails. Sides are polarized in such a complete fashion that in occupying one side, we are not even aware of the existence of a different side. In effect, this corresponds to the initial, undifferentiated phase of evolutionary process. Then expansion commences, sides begin their merger and polarity is overcome to the extent that we realize that indeed, another side exists. Thus we have entered the differentiative phase of evolution. With continued expansion along the Moebius, polar integration eventually approaches its climatic phase. In the end it dawns on us that what we have experienced as other, as different from ourselves, also is one and the same.

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GOD'S CONCERN FOR WORLD COMMUNITY

Ellery B. Haskell

Abstract. The religious vision has always aimed at conserving existing societal situations and at creating an emergent level. In our day this has meant a dual attitude toward League of Nations, U.N., and further world community. The challenge to religious commitment and action has been expressed in a variety of ways and disciplines, while many major spiritual and political leaders have pointed the way to practical programs that can move our planet toward world peace.

Some of the alternate ways to approach this topic are: scepticism, cynicism, fatalism, realism, optimistic idealism. The way this paper chooses is that of faith, hope and love. This is done with humility even though the brevity of the paper does not permit explicit discussion of complex issues of knowing concerning types of human consciousness, historical data, and matters of fact and perspective of contemporary societies.

A preliminary word may be said about cosmic setting, the nature of man, and the nature and activity of God. It is assumed here that this material dimension is one of many inaugurated and sustained by God, leading to our galaxy, solar system, planet, and organic evolution. Man's body, including his brain, is a product of the development of the stars and evolution. His mind-spirit may be a citizen of many dimensions, using the mode of reincarnation on this planet. God is an eternal being of light, love, and creativity, creating and sustaining an eternal community which has many finite expressions in many dimensions. The scope and focus of world community of this paper are earthly and human.

On planet earth there have occurred historical levels of human society, involving emerging visions under divine guidance which have been conditioned by man's responding abilities. There have been families-clans-tribes with corresponding visions, and there have been city-states, empires, nations, and transnational units with their religious visions. Recently there have occurred the League of Nations, the United Nations, and further emerging world communities with their religious visions.

One practical and significant way in which the religious consciousness expresses itself in society is law. In the last 400 years international law has grown immensely. One of the founders of international law was a Spanish Jesuit Professor of Sacred Theology at the University of Salamanca in 1526. Another founder was the Dutch jurist, Huig von Groot or Hugo Grotius, writing in 1625.¹

An American President, Abraham Lincoln, "called upon Francis Lieber, a former Prussian officer who had become a teacher at Columbia College in New York, to draft a code that might help to alleviate some of the anguish of the

sick, wounded and prisoners-of-war,"² That Lieber code was enacted in 1863 " and became the model for similar codes later adopted by the International Committee of the Red Cross and accepted and expanded by many nations. Lieber's friend, Professor Johann Caspar Bluntschli of Heidelberg, soon after produced another code which, in 862 articles, tried to define the laws of war and peace. In 1872 David Dudley Field, who had codified the laws of the state of New York and was the first President of the unofficial International Law Association, produced a work called OUTLINES OF AN INTERNATIONAL CODE, which proposed arbitration of disputes and collective enforcement action. Similar codes of international law were proposed by other distinguished authorities in other parts of the world. Among the most notable were those by Professor James Lorimer of Edinburgh, in 1884, and Professor Pasquale Fiore of Italy in 1890. For the first time in the history of man Fiore referred to the scourge of war as the greatest of all crimes."³

The first international peace conference held in 1899 was proposed by the Czar of Russia. It was composed of 26 self-styled "civilized states." The second international peace conference was held at the Hague in 1907 and was composed of 44 states. It was largely concerned with rules for combat and made no real limitations on national sovereignty.⁴

The League of Nations was formed in 1919 of 53 nations. For the first time a large number of powerful nations recognized the importance of law as a vital component of international peace. In 1924 the League appointed a Committee of Experts for Progressive Codification of International Law. The League and the Committee recognized law as dynamic. In 1928 the Kellogg-Briand Pact renounced war as an instrument of national policy. The inherent right of self-defense was granted, but a special committee was supposed to define the distinction between aggression and self-defense. However it soon became clear that powerful states were not really willing to tie their own hands. By 1937 it became obvious that the nations were not willing to define aggression, to prohibit terrorism, or to create an international court to deal with such offenses.⁵

Then came the United Nations and steps within and beyond the United Nations. In 1945 the drafters of the United Nations Charter did not provide for a legislative authority to enact binding international law. But the International Law Commission answerable to the UN Assembly continued to codify law. By 1950 the principles used in the trial of the German war criminals led to the General Assembly approving a Genocide Convention intended to prevent recurrence of that crime. Professor Louis Sohn, emeritus professor of international law at Harvard Law School and in 1985 professor of international law at the University of Georgia School of Law, has pointed out that more treaties have been concluded since 1945 than in the preceding 2,000 years; each one limits the sovereignty of the participating nations to some extent. The Universal Declaration of Human Rights, adopted by the General Assembly in 1948, expresses the

common aspirations of all people for freedom and justice and peace.⁶ By the 1970's more than 2,400 international organizations were in existence, more than 90% established in this century. Many of these are incorporated in the United Nations specialized agencies, the most universal of which the Universal Postal Union had 167 member-nations in 1985. It is not possible within the compass of this paper to outline the steps in court procedures and the enforcement of international law. Progress has been made but there is room for vital improvement.

The challenge to religious consciousness, commitment, and action can be indicated by looking at some scholars, statesmen, and church leaders. Roland Bainton, eminent church historian of Yale Divinity School, author in 1960 of a book, CHRISTIAN ATTITUDES TOWARD WAR AND PEACE, in a book published in 1978, YESTERDAY, TODAY AND WHAT NEXT? summarizing decades of research and expressing his philosophy of history, declared that "The United Nations should be developed into a world state dealing with situations involving international relations. Local matters would be left to localities. Friction within the world state between power blocks would be greatly reduced by the disbanding of national armies. The world government should operate in conjunction with a world court operating in accord with an accepted body of international law. A measure of coercion could not be avoided if some group flouted the rulings."⁸

Also published in 1978 by John Ferguson, eminent historian of religions, Dean and Director of Studies in the Arts at the Open University of England, author of nearly 40 books, in his WAR AND PEACE IN THE WORLD'S RELIGIONS. Herein he summarized an emphasis by the Baha'i faith which arose in the 19th century in Iran or Persia in the context of Islam. Baha'i tries to offer a single religion appropriate to a united world. Its founder, Baha'u'llah, living from 1817 to 1892, wrote letters to those in political power calling for a World Commonwealth or Super State, an international executive, an elected world parliament, a single international code of law, and a world citizenship.⁹

In two books, one published in 1978, MOST OF ALL THEY TAUGHT ME HAPPINESS, and the other in 1982, NEW GENESIS: SHAPING A GLOBAL SPIRITUALITY, Robert Muller, former Assistant Secretary-General of the United Nations, expresses his debt to U Thant, a Buddhist and former Secretary-General of the United Nations. He cites U Thant's interpretation of the UN Charter as follows: "In my view, the UN Charter embodies most of the essential teachings of the Lord Buddha: the principle of nonrecourse to force and violence; the fostering of understanding and cooperation; the goal of harmonizing the actions of nations; and the principle of unity in diversity."¹⁰ Muller declares that many in the United Nations find the UN a new religion. They see in the UN the "same perennial human dream which has obsessed all great religions and philosophies, namely, the establishment of a peaceful, just, happy, harmonious world society."¹¹ He also cites Martin Luther King, Jr. as saying that "The UN is a gesture in the direction of non-violence on a world-scale."¹²

tioned among about 125 local states." Today there are 159 member states in the United Nations, with only three sizable states outside: Switzerland by choice, and the two parts of Korea who cannot agree on a formula for admission. Namibia in Africa remains the largest non-self-governing territory.¹⁹ Wilfred Cantwell Smith, noted historian of religions, in his book, TOWARDS A WORLD THEOLOGY, published in 1981, represents a Buddhist as saying: "We.. are ready.. to participate jointly in the momentous task of our age, of turning our world society into a world community."²⁰

John Ferguson's summary in WAR AND PEACE IN THE WORLD'S RELIGIONS declares that religions have often been used in the service of power and to obtain social conformity. But there is another basic tendency: the challenge of the prophet to society to change in the "name of a higher morality and in the name of God or Heaven or the Way. It still comes today."²¹

Another great prophet I would like to cite is the Japanese Christian, Toyohiko Kagawa. I first learned about him as a student at Yale Divinity School when for a course on Missions with the great scholar - historian of the expansion of Christianity, Kenneth Scott Latourette, I read a book by William Axling, entitled KAGAWA. I did something I had never done before: I stayed up until 2 A.M. finishing that book. I had two chief reactions: (1) this is Christ in the 20th century! and (2) if Christian missions can contribute to the development of one Kagawa in 2,000 years, the whole effort is worth it. That was in 1934. In the spring of 1936 at Colgate Rochester Divinity School I heard Kagawa deliver the lectures founded in honor of the great social gospel leader, Walter Rauschenbusch. Kagawa entitled his lectures, "Brotherhood Economics." In a biography entitled KAGAWA OF JAPAN, published in 1960 shortly after Kagawa's death in 1960, Cyril J. Davey put a large picture of Kagawa in the front of the book showing Kagawa wearing in his coat lapel the symbol of the World Federalists. Toward the end of the book, Davey remarks that Kagawa never wavered from his pacifist position, taken when he was a youth in college. But, writes Davey, his most characteristic appearance in the field of international relations occurred in 1954, six years before his death: he was elected a vice-president of the World Movement for Federal Government.²²

The challenge to express the prophetic religious consciousness in an appropriate way in our time is urgently given by Benjamin B. Ferencz in his booklet, A COMMON SENSE GUIDE TO WORLD PEACE, published in 1985. Ferencz is a graduate of Harvard Law School, has practiced international law in New York, was elected a Vice-President of the American Society of International Law, is an accredited non-governmental observer at the United Nations, is the author of many articles and several books, is active in several peace societies and is a frequent lecturer, is an adjunct professor of law at Pace University where he teaches, "The International Law of Peace."

Ferencz proposes the creation of a permanent council

God's Concern for World Community

of independent and knowledgeable scholars and statesmen recruited from all areas of the world and representative of a wide diversity of ideological and cultural traditions, who will consider the issues that threaten world security and who will be able to recommend appropriate solutions that will be least disruptive of human life and values. We must learn to accept a pluralistic world that draws its creative strength from living in peaceful diversity rather than under the terror of competing superpowers.²³ Like Roland Bainton his method is persuasion.²⁴ Like Robert Muller he implies universal education so that, as Muller would put it: "we become joyful and grateful members of the universe or Kingdom of God."²⁵

I would like to end this paper with a brief citation from the end of a book, LOVE THE LAW OF LIFE, probably written in the 1930's by Toyohiko Kariwa. "Love alone introduces God to me. Love is my sanctuary - in factory, field, city street; in bedroom, office, kitchen, sickroom, I have my sanctuary everywhere I go in the universe. Where Love is, there God is.

No sects there are in Love. Buddhist, Mohammedan, Christian - these are not Love's divisions. Love knows how to embrace, but not to differentiate.

Love removes all the dross from man, and saves all. Love is the ultimate religion.

Love in its arms enfolds all. Love is my Holy of Holies. Through Love I ascend to the heights and descend to the depths. Love is all-pervading. Love leads man into the innermost shrine of reality. Love is the only eye that visions God. With this wonderful eye of Love, God and man behold one another. In Love, the eye of man becomes the eye of God. In Love is first achieved the interfusion of Divinity and humanity."²⁶

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DIVINE DIMENSIONS OF SOCIAL REALITY

C. Alan Anderson

Abstract. Working creatively on a basis of concepts and insights drawn from process philosophy, the author addresses issues of social philosophy and personal spirituality.

I. INTRODUCTION

After more than a century of serious psychical research, we are aware of many phenomena which do not fit into the essentially materialistic metaphysical orientation of the modern Western world. During that century and more and especially in recent decades, it has become increasingly clear that we have problems not only in accounting for paranormal occurrences but in providing a background for that work. Specifically, we must do our utmost to preserve and to advance civilization and to maintain and to reclaim a livable environment. It may well be that one comprehensive metaphysics will accomplish both tasks: (1) to provide an adequate explanation of mystical and psychical experience, and (2) to supply the foundation for constructive attitudes and actions in relation to civilization and natural environment, in short to provide the best foundation for dealing with all the topics suggested by the title of this conference, "The Relevance of Religion and Psychical Research to Planetary Concerns."

So far I have referred to psychical research and have made passing reference to mysticism, which I take to be the heart of religion. There is no need of elaborating on either religion or psychical research in this paper. I did part of that task in an earlier paper delivered at an Academy of Religion and Psychical Research conference.¹ This time I have chosen to deal with "Divine Dimensions of Social Reality." By the time that one reaches the end of this paper, he or she should realize that under this title I am concerned with the broad range of the theme of this conference, with my purpose being the laying of a philosophical foundation for all that needs to be done.

In this paper I am using "divine" to refer to that which characterizes God. I am not arguing for the existence of God, but am outlining my version of an understanding of God's nature which should facilitate belief in God. The essence of this outlook is the commonplace, but commonly misunderstood, observation that "God is love" (1 John 4:8, 16). I also am using "social reality" in a broader way than most people would expect it to be used. To that I turn.

II. THE METAPHYSICAL NATURE OF SOCIAL REALITY

A. The Social and Feeling as Fundamental

"Metaphysical" refers to the most basic nature, character, of anything; this essential foundation of existence is investigated by metaphysics, the branch of philosophy which seeks to discover what anything must be like in order

to be at all. So the examination of "social reality" here will emphasize the fundamental nature of it. To discover the metaphysical foundation of anything is to reveal whether there is anything "divine"--relating to God--about it, assuming that if there is a God, he/she must have something to do with the origin and nature of everything.

"Reality" is that which is, in contrast with that which merely seems to be. "Social reality" refers to whatever aspects of reality may be "social"; as will be seen, it may be that all reality is "social." Clearly, attention to the meaning of "social" is required. Among the Webster's Third New International Dictionary definitions of "social" are the following:

1. involving allies or confederates
- 2a. marked by or passed in pleasant companionship with one's friends or associates
- 3a forming or having a tendency to form cooperative and interdependent relationships with one's fellows
- 3b living together and breeding in more or less organized communities (e.g. social insects)
- 4 of or relating to human society.

It will be seen that although the main emphasis in these definitions is on human companionship (appropriately, in view of the origin of "social" in the Latin *socius*, companion, ally, associate), "social" is not limited to human relationships. One finds a similar range of concern suggested by the theme of this conference. As seen in the titles of presentations here, the central focus is on the preservation and healing of the planet, including all its inhabitants, with most references to human activity, but also with ecological concern extending beyond human life. With this at least incidentally interesting linguistic and programmatic support, I turn to the broadest sense in which there may be a divine dimension of social reality.

Perhaps much of the inspiration for the title of this paper came to me from the title of one of Charles Hartshorne's earlier books, Reality as Social Process. Here he defines "the social as the appeal of life for life, of experience for experience,"² and goes on to observe:

It is "shared experience," the echo of one experience in another. Hence nothing can be social that is without experience. The minimum of experience. . . is feeling. Creatures are social if they feel, and feel in relation to each others' feelings.³

Here one finds the germ of an outlook for moving beyond a meaningless, essentially chaotic universe. Even before getting to God, who provides the full integration and orchestration of feeling, one moves beyond the merely random nature of chaos, and finds a hint of order and of the basically extrasensory nature of all awareness.

Hartshorne next asks a crucial question: "Can this be true . . . of all things?"⁴ His answer is in the affirmative. Obviously, this flies in the face of common sense, but common sense scarcely is an adequate ground for meta-

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physics. We may begin with common sense, but we must go beyond it. Much of the metaphysical task is to define and broaden the application of familiar terms. One of them is "feeling."

3. Forms of Feeling

If the testimony of human experience has any worth in understanding Godly love (and we have nothing other than our experience to rely on, even if, for example, it is in the form of the human experience of reception of divine revelation, however that may be defined), that ultimate love must be at least partly a matter of feeling. (If it turns out that everything is a matter of feeling, of course love could be no exception.) The philosophical-theological position which most clearly emphasizes that feeling is fundamental is called, depending on the context, process philosophy or process theology or process thought. The most noted contributor to it was Alfred North Whitehead (1861-1947). Hartshorne (born in 1897 and still writing and lecturing in 1986) has added to it significantly, especially in relation to the nature of God.

The process outlook emphasizes that reality is in process, in development, in becoming. Process is not a continuous stream, but is divided into innumerable, momentarily-existing, living units, each of which feels all earlier feelings, in varying degrees. Process thought was inspired partly by the quantum physics discovery that energy comes in quanta or packets. Feeling is packaged in momentarily-existing units, called by various names, perhaps most notably "occasions of experience."⁵ These are the units in which everything concrete, actual, is found; Whitehead says about them, "Apart from the experiences of subjects there is nothing, nothing, nothing, bare nothingness."⁶ They exist only a fraction of a second (a relatively long time by subatomic standards), during which time much takes place. If there were only feeling of the past, there could not well be any departure from the pattern of the past. There must be a source of newness, of freshness, a giver of possibilities for the future; for this purpose Whitehead introduces God. In what may well be the most stupendous notion with which philosophy (giving specification to an ancient religious faith in divine providence) challenges us, we are told that god provides each occasion with its "initial aim" or perfect plan for development--not simply a general prescription for all similar occasions, but a tailor-made plan unique in all the universe, taking into account the most minute individual differences of occasions. Competing with the initial aim for the attention and decision of the occasion is the influence of past. By deciding how far to stick with the pattern of the past and how much to go with the initial aim (which is the occasion at its outset) the occasion creates itself, that is, converts potentiality into the actuality which it becomes. The way that it forms itself is its enjoyment or satisfaction, which is its reason for existing. This also is the balancing of its backward-looking physical pole and its forward-looking mental pole; the best balance of contrasting intensities also is the greatest beauty, which is "the mutual adaptation of the several factors in an occasion of experience" and "the perfection of Harmony."⁷ Creative activity, aim, and

enjoyment or satisfaction make up life.⁸ Since there is nothing concrete, actual, but occasions of experience and all of them have these ingredients, everything at its most basic level is alive, despite the lifelessness of many of the collections of (abstracted from) the occasions of experience. The hanging over or indwelling (immanence) of earlier occasions into later ones provides Whitehead's explanation of how there can be causation of entities partly by others (only partly because the freedom which is essential to the creative process in each occasion prevents determinism). For an occasion's awareness to be centered in the moment (in itself, allowing the initial aim which began the occasion to remain as the occasion, by the occasion's rejection of the influence of the past) is to have (to be) a mystical experience, ineffable because in its own process of development (as distinguished from its awareness of past occasions) it has no comparison, nor any ability to communicate it in that moment, since to concentrate on communication would be to lose the fullness of the unique worth of the moment; the communication must be left for later occasions which are aware of the mystical moments as past occasions.

The preceding paragraph dealt mostly with the microcosmic view of reality. The macrocosmic perspective takes us directly to God. God's love is what God does, hence what God is, since anything is what it does, according to process thought. I call this love the divine recycling process. In this--as has been mentioned above but as deserves repetition--God gives each occasion its perfect possibilities for self-actualization, for becoming concrete, for transforming the potential into the actual, which is the concrete. Then, as soon as the occasion decides what it is to be and as part of that process experiences the enjoyment of the deciding, the occasion "perishes" as far as its subjective career of awareness is concerned, and it achieves "objective immortality," in which it is kept perfectly preserved in God, who experiences it as an object in ever new relationships with everything else that ever has been. God always is growing through accumulating more experience, and this experience is recycled back to the occasions in process of development.

Wholehearted giving with the purpose of encouraging the fullest, most perfect development of the beloved, followed by full acceptance of what the beloved makes of itself, easily fits into our familiar notions of the most selfless love (called *agape* in relation to God). God is either a similar developing entity or is a succession of them, as we are. We concretely exist for only a fraction of a second, but abstractly (meaning pulled out, built up, or abstracted from the basic units of becoming) we are series of occasions of experience in the trains of development which we consider our own. I call this "living your perpetual perishing"⁹ or "serial selfhood." The occasions in the personal lines of succession that we call ourselves are in intimate association with vast collections of sub-personal (meaning lacking rational self-consciousness) occasions of experience collectively referred to as our bodies.

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Certainly the God who is portrayed here is vastly different from the primitive picture of a deity in the form of a white-bearded old man sitting on a cloud or a golden throne. Such a deity would have to be outside His (not yet his/her) creation. Also outside his creation is the God offered in the more refined but equally incoherent concept of the allegedly loving yet unchanging deity of classical theism.¹⁰ One might suppose that the process God is the pantheistic God, who is said to be one with the universe. However, this is not the case, inasmuch as the God of pantheism is not a growing personal God, but is a changeless mystery that swallows the universe of change and leaves only a ghostly label of illusion in its place. The adjective for the process God is panentheistic, meaning that all is in God (in contrast with pantheism's claim that all is God). Panentheism recognizes that God's personality--that which not only initiates the developmental, creative processes of the many but unites the completed many into One--transcends the world or universe (which terms commonly are used synonymously in philosophy). God has an awareness which goes beyond the totality of all else that is, and even this is replaced from moment to moment as the totality of which it is aware changes. So both God and the universe are new from one fraction of a second to the next.

Such, in bare outline, is the metaphysical foundation of social reality, all of which is part of the overall divine creative process. Now it is appropriate to consider something of what this means to us in distinctively ethical perspective.

III. ETHICAL DIVINE DIMENSIONS OF SOCIAL REALITY

Ethics is the branch of philosophy which seeks to discover the nature of the good and the right, in order to give us guidance for living. To be sure, in recent decades some have questioned whether the statements found in ethics give knowledge or simply provide insights into the preferences of the makers of the statements, but such metaethical speculation will be ignored hereafter in this paper; if the noncognitive alternative in metaethics were correct, the whole of metaphysics would go by the board, along with ethics, and we should be left enjoying sensory experience and not attempting to interpret it at all. As Whitehead observed, if our ancient ancestors had been positivists, who were content with uninterpreted sensory experience, "civilization would never have developed."¹¹

If God is, and is anything like the all-important reality that major religions have considered him/her to be, what is good and right must be that which is in conformity with what God is. It has been said that "the essence of religious instruction is: Imitate God!"¹² As Jesus is reported to have said, "Be ye therefore perfect, even as your Father which is in heaven is perfect" (Matthew 5:48). While this counsel of perfection may be thought to be unrealistically beyond anything that could be achieved, that may not be the case. Surely, if God is unique in his/her infinite perfection, we cannot be perfect in that same sense. But if we are parts of God, cells in God's body, involved inescapably in "the creative advance into novelty,"¹³ there is a sense in which we cannot escape

perfection. Our finite perfection, in contrast with God's infinite perfection, must be the full acceptance of our places in the areas of finitude which we occupy. If we are given initial aims, our forms of perfection must be found in our full opting for the possibilities given to us in these initial aims. Whatever may be the specific guidance given in the initial aims, the name for the willingness to go along wholeheartedly with the freely given, freely received pattern of existence is love. To recognize and to rejoice in the macrocosmic pattern of the creative advance, as we find it touching ourselves, is to follow what Jesus considered the greatest commandment, to love God with all one's heart and soul and mind and strength (Matthew 22:37-39; Luke 10:27). To recognize one's own role in contributing to the background out of which other finite beings are to make themselves, to accept humbly, appreciatively, and enthusiastically the necessity of allowing them to carry on the projects which we cannot complete in about a tenth of a second, and to bequeath them the most constructive ground for erecting their structures is to follow the second greatest commandment, to love one's fellow neighboring beings (I extend it beyond merely human beings) as oneself.

At this point it is appropriate to take note of the loving of God with all one's mind. In connection with this, one scarcely can do better than to quote the late process theologian, Daniel Day Williams:

The intellect can delight in its powers and enjoy its reflection upon God. The so-called dryness of rational argument is often but the outward form or the tedious betrayal of what is really the riot of the mind's play with deity. To love God is to rejoice in the richness of truth, to enjoy the counterpoint of the absurd and the nonsensical, to engage in the conflict of ideas and the history of human argument.¹⁴

We are getting a significant glimpse of divine love, the endless recycling process, seen both in its universal scope and in its significance to the individual unit of reality, particularly with regard to the most appropriate attitude that the individual unit or occasion of experience is privileged to adopt in relation to its fellow occasions of experience. What is ethically best is that which also is aesthetically best. For process thought the only intrinsic value is the present experience of aesthetic satisfaction. Love and beauty are one. "The present must be beautiful for the future so that the future can hope to attain the intrinsic satisfaction of the experience of beauty."¹⁵ "Just as God, or the source of fresh potentials, is beautiful for you, you should be beautiful for your neighbor."¹⁶ "Beauty is love for life as it is felt now."¹⁷ Harthshorne maintains, "Love is not derivative or secondary, but is itself, in the highest form, the highest beauty."¹⁸ Love does not seek anything beyond love. "Love seeks only further objects to love, and these objects themselves embody love. . . . What [God's] eminent love 'desires' is only its own further participation in creaturely experiences."¹⁹

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It might be said that the situation for occasions of experience is poignant, since the momentarily-existing occasion knows only the past of others and the present possibilities given to it by God; the occasion is denied awareness of those occasions which are strictly contemporaneous with itself, and of course it cannot know the future occasions, either in its own particular line of development or in the broader world. So "bequeath" is the appropriate word for what each occasion does in giving itself to others.

One's gift of oneself is not only to other finite beings, but most significantly and ultimately to God. The occasion's gift to God is what the occasion selected for itself to become, but its specific usefulness to God varies from one time to another through God's combining it with other gifts. Hartshorne observes that since God's

awareness is concretely new each moment, God must reform His awareness of us forever, so that we function as a theme for literally endless variations in the use God makes of us as objects of His awareness to be synthesized with ever additional objects. But these endless variations are nothing we shall experience, save in principle and in advance through our devoted imagination, our love of God.²⁰

Hartshorne believes that there is no personal immortality, although all that one has been will be preserved forever by God. Irrespective of whether there will be later installments of oneself after the death of one's body, it is true that the self of the moment of current creation will not know the future developments to which it contributes. If Hartshorne is incorrect in his position on personal immortality, as I believe he is, one still should recognize that it is only one's later selves that will have some awareness of the effects of past gifts by occasions in one's personal line of development; past selves will have made their decisions, and the most that future ones will be able to do is to build on those decisions and to correct through new creation whatever seems undesirable.

One may well ask what justice there is in this system in which one has to pay for the decisions of past selves, and receives the benefits earned by past selves. The answer to this situation is that everything is bound together in such a way that we are only relatively separate. We experience the pleasures and pains of past personal and sub-personal doings, and we are bound by the habitual patterns of interactions of God the One and God the many (which habits we call natural laws) even as we are contributing a little to their modifications. The wisest attitude is to recognize one's present position and to make the most of it, as one does in relation to the family situation into which he or she was born. Probably a process perspective is the most potentially effective one to bring about the attitude of selflessness which alone has appealed to the most highly developed, morally

sensitive people. Concretely one is new each fraction of a second, and there is not time enough to stew over questions of what one deserves. There is only time to do the best one can to enter into the spirit of love and to contribute as richly as possible to the whole of reality. To do this is to come as close as one can to fulfilling the injunction of Jesus to be perfect as God is perfect. To enter enthusiastically into the creative flow with the aim of enriching the whole of it to the greatest extent that one can is exactly what God does. In our finite ways we also can do so.

IV. APPLYING DIVINE DIMENSIONS

Perhaps the major value of the process-panentheistic²¹ outlook is that it makes clear that we cannot avoid applying to our later selves and to all the universe whatever it is that we select for ourselves in the process of self-creation, which is co-creation with God, the interaction of part of God the many with God the One.²² Conversely, all that has been is applied to us in the form of influence of the past, which competes with the beneficent initial aim with which each occasion of experience begins its career.

In The Problem is God I have referred to the inevitability of the application of our habitually-held thoughts, hopes, fears, and expectations by the chapter title "The Trouble with Prayer: It always works." Much-probably most--of this prayer is unintended, but it is no less effective because of that. A similar recognition of the power of knowledge, attitudes, and accomplishments has been given wide distribution in the form of a book, The Hundredth Monkey by Ken Keyes,²³ and a motion picture of the same title produced by the Hartley Film Foundation and based largely on the Keyes book and on the work of Rupert Sheldrake.²⁴

With regard to intended (as distinguished from unintended but inescapable) application of influence in the process-panentheistic workings of reality, there are both (1) generally conventional, indirect application, (a) working through the moving of muscles of one's body (including the vocal cords in persuasive communication, as all communication must be in having some effect on the receiver) to move the world in the form of pencils, shovels, and countless other objects, or (b) through the direction of physically measurable energy toward objects, only incidentally using muscles, as in the laying on of hands when done without an intent to influence by the belief or attitude of the applier, or in aura healing, or polarity treatment, for example;²⁵ and (2) direct application, as in (a) unintended phenomena, such as the Hundredth Monkey one, (b) intended local influence in such activities as hypnosis and psychokinesis (apart from influence on one's own body), and (c) intended spiritual mind treatment (found especially in the New Thought movement²⁶ and most formalized in the part of New Thought known as Religious Science), which is based on a mystical identification with God, whose healing wisdom is accepted more readily as a result of the treatment reminder of one's divine identity.

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The practically-oriented, consciously metaphysical New Thought groups emphasize the importance of deliberately changing one's beliefs and feelings. It is recognized that a change in attitude can produce a change in altitude, a loftier perspective from which to approach life, as well as an improved level of expectation, which automatically, in a panentheistic world, produces more desirable aspects of living. This still presupposes a beginning in the area of intellect.

To what extent can intellect be relied on in healing the ills of the planet? How are we to spread a healing awareness of wholeness? Partly the answer is that simply having this awareness will contribute its influence to the enrichment of the background out of which the future will arise in a constructive manner more easily because of the positive character that we help to give to its past. In Hundredth Monkey fashion, the happenings will come when enough beings produce the consciousness for them. But how are we to hasten the constructive body of awareness--remembering that the Hundredth Monkey phenomenon works negatively, as well as positively? What role should intellect have in producing the healing background?

In reflecting on the importance--or lack thereof--that reason or intellect has, I am led to conclude that probably most of what I have presented in this paper and elsewhere would make little impression on most people. Some things have to be caught, rather than taught. One will catch the idea, or at least the attitude, of interconnectedness or of wholeness largely by responding to someone who relates to him or her (or it, since this is not limited to human beings) from the richness of that position. The ultimate recognition of this principle is found in the Biblical statement that we love God "because he first loved us" (1 John 4:19). Whether one thinks of God in conventional religious terms or in a process conceptualization of God's presence as the initial aim of each occasion of experience, it is clear that all beings are responders to God. He/She constantly offers the invitation by which the microcosm can reflect more adequately the wholeness of the macrocosm by incorporating it--as particularized in initial aim--into the microcosmic process of creation.

For those of us who have a taste for speculation, who worship even fitfully at the altar of reason, it may be disappointing to hear that thinking is a complex form of feeling.²⁷ But, rather, we should give thanks that we are among the comparatively small number of beings who enjoy, and suffer, that troublesome and delightful level of awareness. Surely, none of us who knows it would be willing to give it up, nor is there any need or possibility of doing so. We need only (perhaps most difficult of tasks) find the proper perspective that rejoices in reason at the same time that it realizes that feeling is fundamental. Were it not possible for divine intelligence (the final complexity, the ultimate fire whose sparks we treasure) to operate through the sub-personal, sub-animal, sub-vegetable realms, the universe could not operate. But since all units of mind (and there is nothing else

in the many-souled panpsychistic, process-panentheistic world) embody and in some degree respond to the divine initiative, the universe flows on in its awesome, social, interconnected, creative way.

Despite its subordinate status, reason plays an essential role in human life. Nonrational feeling, which is a less complex form of divine activity, is awareness (all divine activity is a form of awareness) of the sufficiency of the moment. In its fullness this feeling is awareness of the divine quality of initial aim, and of all reality, while rational thinking is awareness of inheritance from past occasions of experience. Reason's function is a bridge-building one, both intellectually linking moments with understanding coming from awareness of the present in relation to the past and the possible, and practically tiding one over through memory and anticipation in moments of relatively shallow feeling between moments of peak experience. Reason deepens the satisfaction of emotional feeling by putting it into broader perspectives,²⁸ which are not worth more than the deeper moments of feeling (not that they are altogether different, for probably all human moments have both nonrational feeling and some degree of reason) but are indispensable to human nature. God presumably needs such experience as part of the multiplicity of viewpoints that he/she obtains by being God the many, as well as God the One.

At the end of our speculating we are left with a mystic thirst for simplicity, a cleansing humility, a recognition that we and the reason that we rightly honor are in the service of something greater, something which is the divine dimension of all reality, which is social reality. The name most commonly used for that something, of course, is God. The final counsel is to appreciate, to love, to trust God in his/her own largely unimaginable--yet in some degree tastable (Psalms 34:8)--glory, in him/herself and in all those beings--human and all other--with whom we share God, and to be totally open-loving as we grow in awareness of the sublimity of the process in which we receive all that God can be toward us in perfect potential and in which we give back to God love transformed from potentiality to actuality. The cultivation of love-trust is both the precondition for wise action (both direct and indirect application of wisdom to planetary and personal healing) and the practice of the most essential action itself: that activity (and there is no existence apart from activity) which is the warm fullness out of which wholeness in all fields flows. Very largely the wanting is the having; the awareness is the doing; the rejoicing is the sharing. Of course, many practical acts of indirect application must flow from the right attitude, but, although vital, they are secondary and unavoidable if that from which they should proceed is present. The message of the growing, free, creative, loving reality of which we and all else are parts is the news that is too good not to be true, the feeling, knowing, and outward sharing of which are the foundation for understanding of occurrences of all sorts and for personal and planetary transformation.

V. SUMMARY

All reality is social. The social is the sharing of feeling. Feeling is packaged in momentarily-existing units (occasions of experience) which freely create themselves by selecting from among the competing lures of God-given possibilities for fulfillment and the patterns of the past. There is nothing concrete (actual) except these units of feeling.

God's love is the recycling process of giving perfect potentialities and unreservedly receiving the products of creation, the completed, concrete occasions of experience, enjoying them in varying arrangements forever, and offering them as the background which all succeeding occasions will take into consideration in their acts of self-creation, which is co-creation with God.

Reason can point the way and add to the worth of feeling, of which it is a complex form. Feeling, in whatever form, is fundamental. Reason can bridge the gaps between higher moments of feeling. Reason is conscious awareness of inheritance from past occasions, while nonrational feeling at its fullest is awareness of the sufficiency of the moment, realized as divine, ineffable because no one moment can speak fully of itself, without cooperating with other moments.

In healing person and planet, the ultimate technique is to be aware of the nature of the creative process, to claim as one's own the God-given initial aim of each occasion of experience, thereby to allow God to express as fully as possible in and as oneself, and by doing that to enrich the background out of which all future occasions will arise.

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18. Charles Hartshorne, A Natural Theology for our Time (LaSalle, Ill.: The Open Court Publishing Company, 1967), p. 106.
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OVERVIEWING: CREATING THE ANTICIPATED IN HEALING, RELIGION
AND OTHER ASPECTS OF THE IMPLICATE REALM

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Abstract. It has been known for decades that we shape our internal psychol-
ogical perceptions of the world within our minds. Evidence is accumu-
lating in research in parapsychology and healing that the mind can create
external realities in the physical world as well. These processes of cre-
ating realities are discussed, with the caveat to explorers in parapsycho-
logy to beware of their trust in their perceptions.

Introduction. The mind appears able to influence the en-
vironment not only via the intermediary intercession of the
body in motion, but also directly via psychokinesis (PK), popu-
larly termed "mind-over-matter."¹ This article will focus on
some of the ways our anticipations and expectations of how the
physical, emotional, mental, and spiritual universe ought to
be may actually create that which we expect to observe and ex-
perience via PK. Much of the material presented is related to
psychic healing (PH). Psychic healing is taken here to represent
a special case of PK. The author of this article has
some expertise in PH, via a comprehensive review of the liter-
ature on PH,² involvement in PH research, and via learning to
be a healer.

Any such discussion of non-linear realms is a paradox, a
contradiction in form. It attempts to use linear language to
describe phenomena which are in their essence non-linear. The
very words we must use in this task are distorting approxima-
tions for experiences which have been reported by the gifted
few who are more open to what LeShan^{3,4} has called other levels
of reality, or to what Bohm⁵ refers to as the implicate, en-
folded aspects of the universe. (I will use these terms and
the term "parapsychological realms" interchangeably.) We must
realize that this discussion is necessarily a distortion of
what I attempt to consider. This paradox is in fact the es-
sence of what I wish to convey in this paper.

Creating realities within one's self; explicate levels:
In a series of articles printed elsewhere,⁶ I discussed in
detail how visualization may play a part in PH. Let me brief-
ly recapitulate some of this material.

Seeing is not a passive process in which patterns of
photons from objects in the environment impact on the retina
and are then automatically translated into comprehensible vi-
sual images in the brain. The information passed from the re-
tina to the brain is several times filtered through portions
of the brain's visual cortex, some of which analyze and or-
ganize it, and some of which compare it to memory patterns
from previous experience with similar visual patterns. Fur-
thermore, the brain tends to interpret that which is being
processed, so that it may actually distort that which is
transmitted from retina to brain in the final interpretation
of the information perceived by the conscious mind.⁸ Thus

there is a tendency to see that which one anticipates and/or believes one will see.

For example, if a picture of a circle with a small portion of the circumference is presented very briefly to a subject, he will often report that he perceived a complete circle. His brain, familiar with previous pictures of circles, identifies the nearly complete circle as a "circle" and he then perceives a circle which his conscious mind takes to be a complete circle.

Similar processes occur with our other senses. For instance, one may easily misinterpret something one hears, in line with one's expectations. I very commonly experience this when introducing myself, as people distort my family name (which most have not encountered previously) into something more familiar to themselves.

Within a person's body, the same processes may be at play to an even greater degree. A person's beliefs about his physical state can produce effects within his body which conform to his anticipations and confirm his beliefs about his body. For instance, if a person has a stomach cramp and becomes anxious about this, he may actually increase the stomach aches by the feedback loop of: anxiety-- tension-- muscle spasms-- pain-- anxiety-- etc. In such cases a person may even give himself an ulcer, enter panic states such as hyperventilation syndromes, worsen asthma, etc. That this is a valid construct can be proved by the introduction of a variety of therapeutic modalities which break the feedback loops, including: tranquilizing, muscle relaxing or pain medication; biofeedback and relaxation techniques; and cognitive interventions which attack some aspect of the loop. Another instance would be the difficulty people have in accepting that PH may actually have occurred.

It is apparent from the foregoing discussion that believing-into-existence as a process in perception can occur even within the confines of the brain and/or body of an individual during the perception of events in the physical world.

Tempering perceptions within one's self: explicate levels. The process of bringing up images in the mind from memory is fraught with similar types of distortions, compounded by associations, feelings, wishes, expectations, etc. The overall organizing principals seem to be to simplify informational storage and to reduce conflictual material. Bringing up items from memory is therefore laced with even more contributions from the perceiver.

Feedback loops of multiple natures play further upon perceptions, especially when these enter the complex region of interpersonal interactions. These further complicate perceptions, as when emotions resulting from interactions color one's perceptions of a situation. They also affect behaviors, which secondarily influence perceptions. For instance, patterns of behavior within a social group (such as

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the family) become established and are maintained by habits, social mores, taboos, sanctions, etc. When any member of the group behaves in a fashion which does not conform to the habitual patterns of the group, pressure is brought to bear upon that person to return to patterns with which the group is familiar and comfortable.^{9,10} Such social homeostatic feedback loops are commonly encountered in PH. When some one is ill it is quite common to see patterns becoming established within his social milieu of relating to him as an ill person. These patterns can produce resistance to his getting well through a variety of interpersonal and intrapsychic feedback loops. Even complex relationships and situations are colored by our expectations of how things "ought to be", based on our previous experiences with similar situations. Thus we may even misperceive a situation when it does not conform to our anticipations of how it ought to be. Further, if a fact is perceived which seriously contradicts our sense of how the world ought to be, we experience anxiety, technically labeled "cognitive dissonance."¹¹ This anxiety can lead us to re-examine our memories of what we perceived, and may even end up with our altering our memory of our dissonant experience in order to reduce our anxiety. This is a very common occurrence in parapsychology, in which even seasoned investigators question their own senses and memories regarding phenomena they observe which contradict sensory reality logic. Numerous reports and my own experience attest to the difficulty one has in giving credence to one's senses when physical changes occur in a person's body as a result of PH, in manners which contradict sensory experience and logic. There is a very potent tendency to deny that which is experienced by the senses, to distort perceptions and memories, and to rationalize the whole process so that it is less dissonant with everyday experiences.

The intrapsychic feedback loops thus tend to confirm one's beliefs in much more subtle and rigid fashion, inasmuch as they are immediately present within the person and less given to question or alteration because there is no one else involved ordinarily to suggest alternative interpretations. These loops often alter and distort perceptual frameworks, although they appear to establish and maintain them. Let us consider how such processes might play upon perceptions and parapsychological realms.

Non-linear perception and conceptualizations. It is perhaps easiest to start this section with some observations which have been made on the differences between right and left brain modes of perception.¹² The left brain specializes in linear, sequential, logical abstract thinking. In this type of thinking we find that the usual modes of integration of perception are intellect, analysis, reasoned use of numbers and active interactions with the world, including considerations of time sequences. The right brain specializes in analogic, concrete, spatial, holistic thinking. In this type of thinking we find visual and verbal imagery, poetic symbolism, intuition, and artistic perceptions are organized in spatially oriented though passive integrations of perceptions. We thus have several modes of organizing perceptions even in our everyday, sensory reality or explicate

world.

The situation is more complex when we approach the parapsychological realms. LeShan^{3,4} postulates that there are a number of distinct levels of reality which can be experienced and which include: 1. everyday, sensory reality; 2. clairvoyant reality, in which "All objects and events are part of the fabric of the total being and cannot be meaningfully separated from it"; 3. transpsychic reality, in which "Each object, entity, or event is a separate unity, but has no clear demarcation line with the organic integral unity that makes up reality; and 4. mythic reality, in which "There is no difference between perception and symbol, object and image, thing and name."

Viola Petitt Neal and Shafica Karaqulia propose much more elaborate distinctions of these nether realms.¹³ And others have dissected the realms of other-reality experience reported by healers and mystics in a variety of ways, cutting distinctions finer or coarser or across other lines of perception.^{14,15} Further, in using linear language to describe experiences which are non-linear, we must invariably distort that which we attempt to describe.¹⁶ Likely, a variety of descriptions is being applied to some core phenomena from a variety of perspectives, with a variety of belief systems which may actually shape these parapsychological realms to conform to the expectations of the reporters.

Let us examine a few characteristics of one other level of reality, to consider how such a process might unfold. LeShan³ says that in clairvoyant reality:

"All objects and events are part of the fabric of the total of being and cannot be meaningfully separated from it...Boundaries, edges, and borders do not exist. All things primarily are each other, since they are primarily one...Divisions of time, including divisions into past, present, and future are errors and illusion. Events do not 'happen', they 'are'.

"The senses give a false picture of reality. They show separation of objects and events in space and time. The more completely we understand reality, the less it resembles the picture given by our senses, by the sensory mode of being."

Bohm says of these realms which he calls the implicate order¹⁷:

"This order is not to be understood solely in terms of a regular arrangement of objects (e.g., in rows) or as a regular arrangement of events (e.g., in a series). Rather, a total order is contained, in some implicit sense, in each region of space and time."

Thus, in these realms an important aspect of the very nature of experience of being there is that boundaries and distinctions between parts of these realms do not exist. Yet

when we endeavor to consider individually or to discuss consensually the nature of these realms in sensory reality or explicate order terminology and concepts, we attempt to dissect and analyze these other-realm experiences in terms which do not and cannot apply to them. Furthermore, there is a quality of perceptions on the clairvoyant level of reality which can be deceptive to the perceiver.

Clairvoyant knowledge is characterized by a quality of certainty of knowing which is quite distinctly a part of the perception. This quality is one of certainty that the perceived information is correct. If LeShan and Bohm's descriptions approach accuracy, such knowing may derive from the perceiver becoming a part of that which is known. Such knowing-from-within has to entail a much more intimate and confident knowledge of the nature of the perceived object.

I can attest to the presence of this quality of certainty from my experience as a healer. I will often pick up clairvoyant perceptions regarding the physical and/or emotional conditions of my healees which I have no way of perceiving from the verbal or non-verbal content of their clinical presentations. A reader who has not had such experiences might recall a similar feeling attendant to instinctive knowledge he has had or to instinctive decisions he has made. Knowing something instinctively, we go by the "feeling of rightness" about such knowledge. This may even go counter to logic, i.e., linear reasoning about such knowledge, but we nevertheless know with a feeling of certainty that these are correct impressions and decisions. I suspect that a major contribution to such instinctive experiences derives from clairvoyant perceptions.

The very same certainty which allows one to know information from parapsychological levels of experience can be misleading, however. Because of our tendency to see that which we expect to see, we may actually create an implicate order reality which is in line with our expectations. Let us consider some evidence which appears to point to the reality of such a danger.

In such realms, concepts and terminology from our linear experiences in the everyday world cannot be accurate for descriptions of experience which are of such different nature. We must obviously be very careful, therefore, in analyzing our own and others' experiences and reports of experiences from these other realms of being. Worse yet, we must realize that the experiences themselves are almost certainly shaped by our expectations.

Creating realities in and/or via implicate realms. A wide variety of reports suggest that our beliefs about aspects of the explicate world (even outside ourselves) may alter it.

1. Considerable evidence has been gathered to suggest that psychological mechanisms may be important contributors to succumbing to ¹⁸⁻²⁰ and to recuperation from cancer. How this may occur is as yet not fully clarified, though depression and

unconscious death wishes¹⁷ may be contributors in the development of PH^{18,24} and of PH¹⁹ appear to be involved in the recovery phases of cancer. Though the precise mechanisms whereby such processes are activated is very much a matter of conjecture, it seems that visualization is an important part of the process. The work of some pioneering researchers^{19,20} is most instructive in this regard. They demonstrate that if a person visualizes his body fighting off his cancer there is a marked prolonging of survival prior to death from the disease in many cases, and complete disappearance of the cancers in a few instances.

This is perhaps the weakest of the evidence, in that other factors may wholly or concomitantly be contributing to these results. The Simonton treatment methods also involve group support and relaxation techniques, and it may be that these are the effective modalities in prolonging life in cancer patients.

2. Better evidence may be found in PH reports. Many healers say that an important part of their techniques of treatment involve various visualizations.²⁵⁻³³ Most common is the imaging of the healee as whole and well.³⁴ Some invoke images of energy channeled to the healee³⁴ or of white light enfolding the patient.³⁵ Some are more specific in picturing particular organs as being whole and well³³ or in visualizing processes such as decreased blood flow to a cancer or the tumor disintegrating.³⁶ Some healers, in doing distant healing, visualize the healee sitting in front of them and make appropriate passes around the visualized form of the patient.^{25,37} There have been reports that at times the healee experiences sensations of heat, tingling, etc. during such absent healings or that he may even see the healer appearing next to him, although the latter is many miles away.

From the variety of visualization practices in healers one may begin to suspect that the particular visualization utilized might bring about different effects in the healees. This would need further research, as I have seen no evidence to support this hypothesis to date. I suspect that the lack of evidence may relate to the lack of awareness of this factor on the part of the healers.

It is also interesting to read that several very successful healers have been described as particularly good visualizers^{38,39} and several others appear to have this ability by implication from descriptions of their techniques.^{28,30,37} It may be that many more healers are good visualizers but that investigators have not focused on this factor in studying them. It may be that here too visualization is not the template for change which healers make it out to be. Visualization might be merely a meditative technique, an accessing mechanism for implicate realms, or no more than a chance concomitant which has become ritualized through occasional reinforcement.

An additional aspect of PH can be adduced to support this point, however. On the part of the healee, too, visualization is important. Numerous writers in this field state that the

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healee must see himself as being able to be well if he is to be healed.^{2, 5, 32, 40, 41} Innumerable books have been written on how the healee can practise seeing himself improving.^{42, 43} Even Agapao, the noted Philippine psychic surgeon, stated that the gory procedures he uses are largely unnecessary to the success of a healing rather than to convince the healee that something actually occurred, so that he will not continue to hold onto the self-image of being sick.⁴⁹

The question of whether visualization can be effective as a tool for PK has little research evidence to answer it. One study⁵⁰ found that people who oriented their perceptions around visual imagery scored higher in a PK test of die throwing when they visualized the target face of the die than when they concentrated on associations related to the die face. Others who were not habitual visualizers, demonstrated the opposite. A second study⁵¹ found that good visualizers scored significantly higher on ESP tasks than poor visualizers. Recent work on applied PK⁵² showed that visualization of a target object which was arbitrarily chosen to represent a particular future event outcome was helpful to a subject in differentiating the correct outcome from among several possible events.

3. Tichter evidence can be found in an aspect of research commonly called the experimenter (or Rosenthal) effect. The experimenter effect has been known to influence research in a variety of subtle ways.⁵³ Although initially this effect was presumed to be due to suggestive influences on the part of the researchers, conveyed to the subjects via subtle verbal and non-verbal cues, Solfein⁵⁴ demonstrated that the same effect could be produced in a study of malarial mice. He set expectations in his laboratory workers that two groups of mice would be given, respectively, high and low doses of malaria, and that half of each group would be treated by distant PH. No experimenter knew which mice received the alleged varying doses of malaria, and no experimenter or worker had any knowledge of which mice were slated to receive the (alleged) PH. Neither condition (varying doses of malaria or PH) was in fact applied, yet the mice demonstrated symptoms conforming to the workers' expectations to a significant degree for the PH factor and to a suggestive degree for the dose factor. "Super-ESP" appears to be implicated. Again we see expectations creating a reality.

4. Alan Tillotson⁵⁵ has studied Ayurvedic medicine in Nepal. He reports the following sequence for training of spiritual healers in that country, according to the Chanda Maharosina Tantra, an ancient book in healing.⁵⁶

Vajrayana Buddhists do not believe in the reality of the iconographic figure. They see the universe as a mental construct only, and they seek to master the power of mind through meditation and visualization. An initiate, after suitable preparation in meditation and six years in standard Ayurvedic medicine, embarks on a six year course of intensive studies. His first year is spent in isolation in a monastery cell. He comes out once daily to bathe, eat, and obtain instruction and guidance, but otherwise remains totally alone.

He sits for long hours before figures of a many-limbed ferocious god, Chanda Maharosina (god of dread and anger), until he can clearly visualize his every part with his eyes closed. Next, he practises visualizing the same figure with his eyes open, to the point that he can actually see this figure in three-dimensional form in front of himself. He then merges the figure's energy field with his own, and becomes Chanda Maharosina himself. This figure becomes a symbol of a destroyer--of everyday perceptions and realities--and is capable of channeling prana to the meditative disciple who worships him. This process may take a year to master. Many are unable to achieve proficiency in this training. Other techniques, such as chanting, are also used to master control of prana, the cosmic energy required for healing. One could hardly ask for a clearer statement of belief in the efficacy of visualization in healing. This supports Western healers' reports that visualization is a process which can alter the explicate order.

5. Alexandra David-Neel was an English woman who became a Lama in Tibet.⁵⁷ She reported that she learned from native Lamas to create the facsimile of a Buddhist monk by processes of visualization. This monk was visible to her all of the time and to others some of the time. He followed her around on her travels, behaving in a manner consonant with his image, per her mental instructions. After a number of months, however, he started to act independently of David-Neel's direction. She also felt his clothes brush hers on occasion. This frightened her and she subsequently dissolved this creation of hers, though not without considerable exertion over a number of months. She reported that creating the monk was easier than eliminating him.

These last two anecdotal reports seem to indicate that something can be created by visualization and that some PH/PK effects can be facilitated by visualization. The nature of the created phenomena is unclear in the case of the lama. This could represent a creation within the mind of David-Neel projected as a hallucination. The fact that it was allegedly viewed by others as well would need careful investigation. On the other hand, it might also represent telepathic suggestion, as hypothesized to explain the Indian rope trick.⁵⁸

6. In Eastern meditative practises we encounter an energy phenomenon called the "rising of the kundalini energies."⁵⁹ The Meditator practises visualizing special energies originating at the base of the spine, rising through the spinal cord to his higher chakra energy centers. When this process is successfully achieved it is often accompanied by a profound sense of enlightenment.

One might postulate that the above visualization is simply a meditative technique, the kundalini images serving as a sort of mantra. Recent research, however, suggests otherwise. Hiroshi Motoyama is a Japanese biologist who is also trained in Eastern meditative practises. He has developed electronic equipment which measures energy over the chakra centers of the body, and has demonstrated changes in the energy output of these centers in people who are experienced meditators. Fur-

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thermore, he has found that some of these people can volitionally increase the energy output of these chakra centers.^{60,61}

These observations seem to indicate that the mind can influence the flow of certain energies within the body, and that meditative practices associated with these exercises lead to enhanced ability to enter the implicate domains.

7. In auras we find another parapsychological phenomenon which provides clues to the relationships of mind to the implicate order. Auras are apparently energy fields surrounding all things, especially living things, visible to sensitive clairvoyants. They are said to convey information regarding specific diseases, emotional states, etc.^{62,63} There are some hints, however, that the reported visible aura represents a visualization on the part of the clairvoyant, inasmuch as some have been able to sense these auras with their eyes closed. Also, it is worth mentioning that these energy fields may be sensed with the hand by most people, with a minimum of practice. I have myself learned to do this in the process of performing PH.

Some clairvoyants report that within the aura there sometimes appear images which seem to be related to the thoughts and feelings of that person.⁶⁵ These so-called "thought-forms" have also been alleged to persist outside the originators' auras, behaving somewhat like magnified ethereal particles which might be attracted or repulsed according to laws of their own by similar or different thought forms.

Thus we see in the aura phenomena that in projection of thoughts to apparent implicate levels of existence there appear to be observable influences of mind over these etheric realms. Further, research may, of course, prove that this influence extends no further than to the energy field surrounding the body, and that what appear to be implicate realms are only other fields of energy through which one may express one's influence--much as in the same way as one expresses it through the physical body.

8. In the out-of-body (OBE) experiences we have yet another example of inter-relationships between perception and other levels of reality. It is reported that in the OBE one may experience himself as having a "spirit" body similar to one's physical body; that one may appear to one's self as a ball of light; or that one might appear to have no form whatever, but merely be a point of consciousness.⁶⁶ It appears likely that these different experiences may relate to differing ways the OBE-ers perceive themselves and/or the implicate order, which may in turn shape the form they take in implicate order realms.

9. Sheldrake⁶⁷ has recently proposed the existence of "morphogenetic fields", species-specific aggregates of experiential information which are stored on some other level of reality but available to members of that species. These fields may be aggregates of thought forms, or may represent some other type of information storage either in or via implicate order realms.

It is of note that several healers report that they obtain information from the so-called Akashic records; which are described as a sort of cosmic library which is available to those who can penetrate parapsychological realms. (See references 50, 61, and 68-70)

10. Invocation of prayers and supplications to Christ, to God, or to whatever healing intelligences are naturally appropriate may also represent an aspect of visualization. If mind can create energy entities, these may become the repository for healing patterns in morphogenetic fields. Invoking these images may then make available to the healer patterns which are conducive to healing if not actually part-taking of healing energies somehow stored within that field over many invocations of that image by many healers. This is not to deny the existence of Christ in the flesh or of God as transcendent of man, but to point out that some aspects of the potency of power available via invocation of those beings may inhere in creations or contributions of man through the ages in which man has been aware of them.

Lesser examples of creations of man's mind might be postulated in some of the mythic gods or devas¹ which might represent creations more wholly originating in man's mind, although energies of nature might be incorporated in these entities. The experience of seance research supports such speculation, in that PK effects seem to be enhanced when attributed to personalization outside the person of the originators of these effects (See ref. 72-74)

Summary and Discussion. A variety of evidence suggests that the mind can bring various creations into being in the implicate order realms. If this is borne out to be the case in further investigation, one is then on very shaky ground if one attempts to make interpretations of one's perceptions of those realms. Any such conclusions may represent self-delusions!

Yet to conclude that all perception of parapsychological realms should be delusions seems to be at the least an exaggeration, if not an error in translations from implicate to explicate orders. Anyone who has reached a depth of experience in meditation, who has participated in perceptions of non-sensory levels of being, who has undergone near-death-experience⁷⁵ or the like must testify that there is something objectively "out there" which is to be experienced.

The above discussion may help us to understand the diversity of explanations of the implicate order which various enlightened individuals and religions present. Rather than applying sensory reality logic to these frequently divergent and even conflicting opinions, and saying that since no one true picture is apparent, therefore none can exist, we should continue to pursue our explorations of these realms. To resolve these apparently paradoxical observations, we should continue to gather reports and studies of travellers in these nether realms, hoping eventually either (1) to practise being

in the implicate realms to the point that we achieve greater experience and familiarity with them, and perhaps even some volitional control over our movements through them; (2) to keep our minds open and free of attachments to any one interpretation of these realms, seeking common denominators which can approximate by implication some essence in explicit order terms that which is experienced in the implicate orders; (3) to build understanding via better "translations" of implicate order experiences into explicate reality terms; and and/or (4) to seek consensual validation of experiences of more than one traveller in these realms.

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DID FREUD REALLY SAY, "IF I HAD MY LIFE TO LIVE
OVER AGAIN I SHOULD DEVOTE MYSELF TO PSYCHICAL
RESEARCH RATHER THAN PSYCHOANALYSIS"?

Howard A. Michel
with
Carol Gruenke

Abstract: Freud wrote down premonitions, conducted private psychic tests with his daughter and Dr. Ferenczi, read mainline parapsychological literature, and discussed the psychic world with Jung, Ferenczi, and Ernest Jones.

Ernest Jones reports a dramatic event: Hereward Carrington, the famous American psychical researcher, told George Lawton that Freud had declined to cooperate in a project but had written "If I had my life to live over again I should devote myself to psychical research rather than to psychoanalysis."¹ This unexpected and astonishing statement stands in complete contradiction to the conventional academic image of Freud as the scientist, the life-long atheist; a person who referred to himself as a "mechanist and a materialist";² a man who in a discussion with Jung said he wanted to build "a bulwark against the black tide of mud, of occultism."³

This statement so astonished George Lawton that he wrote at once to Freud saying that although he believed Freud might have been interested in psychical research as a field for the application of psychoanalytical theories he also found it hard to believe that he had made the statement credited to him by Carrington. Freud answered December 20, 1929, saying, "I deplore the fact that you yourself did not read my letter to Carrington. You would have easily convinced yourself that I said nothing to justify his assertion. I gladly confirm the fact that you have correctly judged my relationship to psychical research."⁴

But this was not the case. Ernest Jones, Freud's biographer and friend, secured a photostat of Freud's letter. Jones, although he continually tried to dissuade Freud from getting involved in psychic phenomena, conceded that the handwriting was genuine. The occasion for Freud's letter seems to be an invitation by Hereward Carrington to join the Advisory Council of the American Psychical Institute. Ernest Jones' English translation of the German edition of Freud's letter is as follows:

Fraud's Interest in Psychical Research

Bud Gastein
July 24, 1921

Dear Mr. Carrington:

I am not one of those who dismiss a priori, the study of so-called occult psychic phenomena as unscientific, discreditable or even as dangerous. If I were at the beginning rather than at the end of a scientific career, as I am today, I might possibly choose just this field of research, in spite of all difficulties.

I must ask you nevertheless to refrain from mentioning my name in connection with your venture, and this for several reasons.

First, because in the sphere of the occult I am a complete layman and newcomer and have no right to claim so much as a hint of authority in this connection.

Second, because I have good reason to be interested in sharply demarcating psychoanalysis (which has nothing occult about it) from this as yet unexplored sphere of knowledge, and in not offering any occasion for misunderstanding in this respect.

Finally, because I cannot rid myself of certain skeptical materialistic prejudices which I would bring with me into the study of the occult. Thus I am utterly incapable of considering the 'survival of the personality' after death even as a scientific possibility, and I feel no different about the 'idroplasma.'

In consequence I believe it is better if I continue to confine myself to psychoanalysis.

Yours sincerely,
Freud 5

There are three observations that can be made to help us get at the significance of this crucial letter of Freud's: One centers on the immediate occasion of Freud's reply. It appears that Edgar Wirts'⁶ suggestion seems to be correct: the immediate occasion for Freud's reply was an invitation by Hereward Carrington to join the Advisory Council of the American Psychical Institute of which he was the Director. It is likely that Carrington wanted to include Freud's name on the letterhead of that Institute. The way Freud couches his refusal confirms Wirts' thesis: "I must ask you nevertheless to refrain from using my name in connection with your venture."

The second observation is that Freud does not say "I should devote myself to psychical research rather than to psychoanalysis," as Jones translates. Freud, writing in German, wrote würde ich, which is the subjunctive of werden. Tania and James Stern in The Letters of Sigmund

Freud translate: this phrase as: "I might possibly choose just this field of research."⁷ This translation is so crucial in our understanding of Freud's involvement in psychic phenomena that I asked three professors of German at the Wichita State University to translate the letter without telling them who the author of the letter was. Dr. Allan Cress translated the phrase as "I would perhaps choose no other field..."⁸ Dr. Giesela Ritchie translated "...maybe I would not choose any other field..."⁹ Dr. Dieter Saalman: "...I might not have chosen..."¹⁰ Dr. Cress noted that Ernest Jones' rendering of Freud's letter used the word "should"--"I should devote myself"--and pointed out that it must be taken into account that the British use of "should" does not have the force and strength that it has in the United States. Third, Freud did not say, as Jones translates, "I should devote myself to psychical research," but the study of "so-called occult psychic phenomena," which, as we shall see, had a rather different meaning for Freud.

Considering these inputs into our efforts to understand Freud's letter, it can be said in summary: (1) Freud did write a letter to Carrington and we have photostats of that letter in German. (2) Ernest Jones says the letter is genuine. (3) The best translation of the letter is as follows: "I am not one of those who dismisses a priori, the study of so-called occult psychic phenomena. If I were at the beginning rather than the end of a scientific career, as I am today, I might possibly choose just this field of work, in spite of all difficulties."

But Freud went on carefully and clearly to limit his relationships to the occult with the three reservations above. Nevertheless, he did say: "If I were at the beginning of a scientific career ... I would perhaps choose no other field of study..." But the question remains: What did he mean by this statement! The fact that eight years after he wrote this letter he denied to George Lawton that he had ever said anything of that kind makes us wonder what status the remark had. Did Freud forget that he had written this letter, as Ernest Jones contends?¹¹ Or is there some other reason why he denied writing it? Our answer is no small issue in the history of scholarship.

Freud can be credited with the discovery "of the basic principles of depth psychology...He invented the method of free association, demonstrated the existence of the unconscious mind and described its dynamics, formulated the basic mechanisms involved in the etiology of psychoneurosis, outlined the techniques of dream interpretation, and developed the basic principles of psychotherapeutic intervention."¹² Freud's goal was to bring a scientific and mechanistic outlook to bear on psychology. He was deeply influenced by his teacher, Ernst Bruecke, founder of the scientific movement known as the Helmholtz School of Medicine. According to this view, all biological organisms were complex systems of atoms governed by strict laws,

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particularly the principle of the conservation of energy.¹³ It was the explicit goal of the Helmholtz School to introduce the principles of Newton's scientific thinking into other disciplines. It was in this spirit that Freud modeled his description of psychological processes after Newton's mechanics. Freud had an enormous influence on twentieth century life and thought. He can be credited, along with Darwin, Marx and Einstein, as being one of the chief shapers of modern thought. The intriguing question of our paper is: how could one of the major thinkers of our time, who was consciously applying scientific and mechanistic principles to human behavior, be involved with the areas of the occult and psychic phenomena? Or is there another way of understanding Freud's relationship to the occult?

One interpretation of Freud's relationship to the occult is based on what I call the "conventional image of Freud"; the image that George Lawton had and that many, if not most, scholars in the university have today: Since Freud had already applied the psychoanalytic approach to religion and had exposed the instinctual drives, fears and conflicts in the unconscious that were projected on the outer world as religious illusions, he could use the same approach on the fears, conflicts and unconscious mechanism that gave rise to the illusions of magic and psychic phenomena. In fact, Freud had already used this approach on the section on superstition in his Psychopathology of Everyday Life.¹⁴

If we take this conventional image of Freud and apply it to the record we have of Freud's life, we come back with a startling conclusion: Freud was not a natural skeptic in regard to psychic phenomena as he was in regard to religion; he does not assume that all of the varieties of psychic phenomena are illusions. On the contrary, we find a man who is fascinated with psychic phenomena, who, on occasion, reports cases of psychic events far into the night, visits mediums, conducts informal psychic experiments, reads the best available literature on psychical research, and struggles with the problem of the reality of psychic events in his own life. As Ernest Jones, who adamantly opposed these interests, concedes: Freud was "truly wracked"¹⁵ by the problem of psychic phenomena throughout his life. Freud was attracted, fascinated, beguiled by the occult as well as skeptical, frightened, repulsed by psychic phenomena. We can see this in his personal life as well as by his relationship to his closest friends.

Throughout his life Freud was open to the possibility that uncanny powers or unknown forces were influencing his life and he was both awed and disturbed by this possibility. He told his fiancé that when he was a boy he had chosen the number 17 in a lottery purported to reveal one's character and the word that came out was "constancy."¹⁶ Now, as it turned out, 17 was the day of the month he became engaged. A month after he became engaged, he accidentally broke the engagement ring his fiancé had given

him. Noting that this was a good opportunity to rule out superstition, he asked her, on her honor, whether she had been less fond of him "at eleven o'clock last Thursday." When Freud visited Paris in 1886--when he was 30--he often heard his name being called out in the voice of his fiancé--an experience that could be accounted for by a type of hallucination brought on through his loneliness. But Freud wrote down the time of each of these events and asked his beloved what was happening to her at this specific moment.¹⁷ When Freud was a student at the University of Vienna, he used to stroll through the great arcaded courtyard viewing the busts of famous professors of the institution. In his mind's eye, he saw a bust of himself there inscribed with the Greek words from Sophocles' *Oedipus Tyrannus*: "Who divined the famed riddle and was man most mighty," which referred to Oedipus' ability to answer the famed riddle of the Sphinx. On his fiftieth birthday in 1906, a group of friends in Vienna presented him with a medallion, designed by a well-known sculptor, Karl Maria Scheerdtner. On one side of the medallion was a side portrait of Freud in bas-relief. On the other, a design of Oedipus answering the Sphinx and around it the Greek line: "Who divined the famed riddle and was a man most mighty." When Freud read the inscription, he became pale and agitated and in a strangled voice demanded to know who had thought of the inscription.¹⁸

On July 8, 1915, Freud had a dream about his son's death; it was so vivid that he wrote his son on the Russian front and awaited news with anxiety.¹⁹ His son sent a postcard three days later that mentioned a flesh wound that had already healed but ignored the exact date of the incident. Freud felt that the brain, while involved in dreaming, was more sensitive to these extraordinary messages but could not be expected to distinguish between slight and fatal wounds.

Freud had a premonition, based on significant dates in his life, that he would die at the age of sixty-one or sixty-two in the month of February. When the date safely passed, he said to Ferenczi: "That shows what little trust one can place in the supernatural."²⁰ Psychic phenomena, of which we have cited a few incidents, "perplexed him to distraction".²¹

Throughout his life Freud was fascinated by the psychic, and, at times, had a credulous attitude toward it. For Ernest Jones, his biographer and friend, Freud's involvement with the occult was another instance of how even those with high intellectual attainments can still be influenced by primitive thinking. But most of Freud's closest friends and associates, Wilhelm Fliess, Sandor Ferenczi, and Carl Jung, were also deeply involved with the occult and psychic themes.

Freud's earliest and closest friend was Wilhelm Fliess, an established nose and throat specialist who practiced in

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Berlin. The two men met in Vienna in 1887 when Freud was 31 and Fliess was 29. The men had much in common: both were physicians; both were Jewish; both were involved in medical research. More important, both had interests in aspects of medical science--such as human sexuality--that lay outside the customary channels of research. During seventeen years--from 1887 to 1904--a period which spans the birth and development of psychoanalysis--the two men exchanged hundreds of letters. During these years, Fliess was Freud's only confidant and friend. Much of their correspondence centered on Fliess' theory of periodicity, which was based on an assumption that all living phenomena and perhaps inorganic nature as well were governed by two fundamental cycles, a male cycle of 23 days and a female cycle of 28 days.²² Every person is bisexual. In the male, the male cycle is dominant; the female cycle is repressed. In normal females, it is the reverse. By calculating these cycles, the sex of the child can be determined, physical and mental vitality, even the day of one's death. Freud, for a time, was vitally interested in exploring--both personally and scientifically--this astonishing system. Eventually, however, the friendship of Fliess and Freud deteriorated over several issues, including Fliess' charge that Freud had used his concept of **bisexuality** without giving him proper credit.

Freud had a long friendship with Sandor Ferenczi, of Budapest, the most brilliant of the circle of colleagues who supported Freud and the psychoanalytic movement. Ferenczi's interest in the occult was stronger than Freud's. Between 1908 and 1933 they exchanged more than a thousand letters; a good deal of the correspondence is taken up with discussions of various aspects of psychic phenomena.²³

In 1909, Freud, Ferenczi, and Jung went to the United States for their historic visit to Clark University. On their way home, Freud and Ferenczi visited a psychic--Frau Seidler--in Berlin. She claimed to be able to read letters while blindfolded, a well-known trick that can be done by magicians. But the psychic picked up so much personal information about Freud, that both of them felt that she had telepathic powers and was able to read Ferenczi's thoughts about Freud. Some days later Freud wrote Ferenczi saying that in his opinion there was no other explanation than that the woman possessed a "physiological gift", whereby she could read another's thought but not without some distortion. It was not occultism; "it is only a question of thought transference. If this is demonstrated, one had to believe in it. It is no psychical phenomenon but purely a somatic one..."²⁴ But Freud swore Ferenczi to silence.

Some months later Ferenczi sent Freud some notes he had made of a homosexual masochistic patient who had begun the analytical hour with comments which reminded him of thoughts he himself had had in the previous twenty-four hours. Freud was deeply impressed with the data and said that had put an end to any possible remaining doubt about

the reality of thought transference.²⁵ But he discouraged Ferenczi from publishing his findings for two years.

These experiences made Ferenczi more venturesome. Seeing a soldier in a tram car, he made a guess at his name and asked him "Are you Herr Kohn?"²⁶ The astonished soldier affirmed that he was. Freud found the story "uncannily beautiful," but could not attribute it to thought transference because the man could not be expected to carry a visual image of his name.

In 1924, Freud, his daughter, Anna, and Ferenczi participated in some thought transference experiments. Freud called the experiments "remarkably good,"²⁷ especially when he played the part of the subject.

In the 1930's the friendship between the two, when they both were ill, began to cool. Ferenczi expanded his psychoanalytic technique to include mothering patients, kissing and being kissed by them. Freud was aghast at this practice, and the relationship withered.

Carl Jung, was a third colleague, who shared a common interest in the occult with Freud. Jung had a wide interest in world religions, mysticism, the Hermetic tradition, astrology, and psychic research. They met for the first time in March, 1907, and talked excitedly for 13 hours straight. Over the next two years, the men corresponded regularly, sharing information on clinical experience and theory. It was during this period that Freud decided that Jung was to be the Crown Prince, his declared successor.

There was a critical juncture in their relationship in 1909 when Jung visited Freud in his home in Vienna. Jung was particularly interested to hear Freud's view on precognition and on psychic phenomena in general. When he asked him what he thought of these questions, Jung tells us:

"Because of his materialistic prejudice, he rejected this entire complex of questions as nonsensical, and did so in terms of so shallow a positivism that I had difficulty in checking the sharp retort on the tip of my tongue. It was some years before he recognized the seriousness of parapsychology and acknowledged the factuality of "occult" phenomena.

"While Freud was going on this way, I had a curious sensation. It was as if my diaphragm were made of iron and were becoming red-hot--a glowing vault. And at that moment there was such a loud report in the bookcase, which stood right next to us that we both started up in alarm, fearing the thing was going to topple over on us. I said to Freud: 'There, that is an example of a so-called catalytic exteriorization phenomenon.'

'Oh, come,' he exclaimed. 'This is sheer bosh.'

"It is not," I replied. 'You are mistaken, Herr Professor. And to prove my point I now predict that in a moment there will be another such loud report!' Sure enough, no sooner had I said the words than the same detonation went off in the bookcase."²⁸

Freud only stared aghast at Jung. But a few days later, he wrote a letter to Jung commenting on the incident: "It is remarkable that on the same evening that I formally adopted you as my successor and crown prince--that then and there you should have divested me of my paternal dignity."²⁹ Freud goes on to say that originally the experiment made a powerful impression on him; but since the noises have continued and Jung's personal presence is gone, his credulity has vanished.

What is confusing about Freud's dismissal of psychic phenomena in 1909 with Jung is that at this same period of his life he is deeply involved in a personal investigation of psychic phenomena. As we have seen, in 1909 Freud went with Ferenczi to visit the psychic Frau Seidler in Berlin and was convinced that she had no power to read other's thoughts. Commenting on Ferenczi's case the same year with a masochistic homosexual patient, he said that this case put an end to any doubts he had about the reality of thought transference. It is clear that Freud could say quite different things about psychic phenomena depending upon the context. Jung felt that Freud's view of psychoanalysis was too rigid and dogmatic, a view he published in a paper in July, 1911, leading to deep estrangement. The final break came at the 1913 Congress of the International Psychoanalytic Association, when two-fifths of the membership abstained from voting for the re-election of Jung as president.³⁰ As we have seen, Freud's involvement with psychic phenomena was a bond with some of his closest friends. This bond stimulated his interest in psychic phenomena as well as shaped and challenged his own thinking.

It is not surprising to see that, as Freud encountered psychic phenomena in everyday life and in the lives of his colleagues and their patients, he would quite naturally develop a psychoanalytic approach to psychic phenomena and the occult. This interest in psychic phenomena had been present throughout his life, as we have seen; but in 1921--the year he wrote the letter to Carrington--Freud was ready to bring psychoanalysis into a new and dramatic relationship with the field of psychic phenomena. In early September of 1921, just a little over a month after Freud wrote his letter to Carrington, Freud delivered a paper entitled "Psychoanalysis and Telepathy"³¹ at a meeting of some of his closest friends in the Harz mountains. Since Freud was probably still preparing the paper when he wrote the letter to Carrington in July 24, 1921, it provides the best background for understanding what Freud was thinking about when he wrote the letter.

Freud began by telling the inner circle--Karl Abraham, Max Eitingon, Sandor Ferenczi, Otto Rank and Ernest Jones--that they were no longer destined "to devote ourselves quietly to the extension of our science." They had already withstood "two attacks"--one was the widespread hostility that psychoanalysis encountered from the academic community and the media. The second attack had come from those like Adler and Jung who disaffected from the psychoanalytic movement and tried to convince them that what they had found was a mistake.

Now his friends must be prepared for a third attack that will come when psychoanalysis is drawn toward the study of 'occult' phenomena; not merely to observe psychic phenomena in the lives of patients but when a "number of them are confirmed"...to speak in favor of the real existence of psychic forces. ...to reveal the possession by those minds of faculties hitherto unrecognized." It was a daring strategy and Freud went on to give a more detailed plan.

The responsibility of the psychoanalyst is to focus on the unconscious content of the patient's mind. If he would look only for occult phenomena that would involve a surrender of his primary responsibility as an analyst. However, if psychic experiences force themselves on him in the same way as other phenomena, he will not evade them anymore than other phenomena. Freud gave an example of this psychoanalytic approach to the occult through one of his own cases. A professor of philosophy, who was a patient of Freud's, had a death wish against his brother-in-law. The patient visited a fortune-teller in Munich who would ask for the birthdate of a person; then, consult astrological books; and, after making long calculations, finally make a prophecy about the person concerned. The patient gave the fortune-teller the birthdate of his brother-in-law without mentioning his name or betraying any motive behind his request. The fortune-teller made her calculations and said: 'the person in question will die next July or August of crayfish-or-oyster poisoning.' The patient said: "It was marvelous" because last August he really did have an attack of crayfish-poisoning. Freud confessed that "I myself was so much struck--to tell the truth, so disagreeably affected--that I omitted to make my analytic use of the tale."

Later Freud pointed out that the fortune-teller had no prior knowledge of his patient; and the chances of knowing about such an insignificant event as crayfish-poisoning were non-existent. Since there is no basis for astrological charts being able to predict the lives of persons, the explanation lies in a different direction. It must be assumed that the fortune-teller was able to read the suppressed death wish of the philosopher that accompanied the crayfish poisoning. We must, Freud conclude, infer that there is such a phenomena as thought-transference.

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After presenting three occult cases to his friends, Freud advised them to collect similar cases, and to contribute anything they could to their possible explanation. But Freud's personal attitude "remains unenthusiastic and ambivalent."

At the conclusion of his paper, Freud pointed out that the material he presented touched only on thought transference. "I have nothing to say about all the other miracles that are claimed by occultism." Freud believed that telepathy was the "kernel of truth" in the great variety of occult and psychic activity. The acceptance of the thought transference hypothesis was, he told his friends, a "momentous step" for psychoanalysis.

During the summer, Freud had received invitations to be on the editorial or advisory boards of three journals devoted to psychical research. Freud considered that co-operation might be possible between psychoanalysts and occultists and might be promising, since they had both suffered from the same contemptuous and arrogant treatment by official science. However, there were grave dangers behind such an alliance with a small prospect of gain. Freud saw the growing trend of psychic research as a response to the great numbers of casualties during World War I and the loss of value and as an attempt to find compensation in a spiritual realm for the loss of the attraction of this life. "The immense majority of occultists are not driven by a desire for knowledge or by a sense of shame that science has so long refused to take cognizance of what are indisputable problems."³² They are, on the contrary, convinced believers who are looking for confirmation of specific psychic events. They will use the acceptance of one phenomena and extend it to the rest of their teaching. There may follow a fearful collapse of critical thought. The credulous will climb on the band wagon; there may be a surge of activity toward getting into direct touch with occult powers for knowledge and the slow, painful, rigorous but partial search for knowledge of science will be ignored. Freud in his gloomy scenario saw two dangerous enemies for psychoanalysis. On the one hand was official science which was contemptuous of psychoanalysis, especially if psychoanalysis entered the field of the occult; and on the other, were the occultists, what might today be called convinced proponents, "true believers", whose careless use of the results of psychoanalysis and its involvement with the occult would make the psychoanalytic movement look ridiculous in the eyes of the scientific community. But Freud was convinced that one must put up with one's fate and psychoanalysis would somehow come to terms with her's.

Now, as we have come to the end of our investigation of Freud's letter, we are in a better position to answer the question: Did Freud say, "If I had my life to live over again, I should devote myself to psychical research rather than to psychoanalysis"?

No, Freud did not say that. it is Ernest Jones' very misleading translation of Freud's letter that continues to create confusion. For example, Sylvia Cranston and Carey Williams in their book, Reincarnation: A New Horizon in Science, Religion and Society (1984), say that: "At one point, Freud even thought he had missed his true vocation,"³³ and then quoted Ernest Jones' translation of Freud's letter. Similarly, R. Laurence Moore, in his thoroughly researched In Search of White Crows, says that Freud "On one occasion even remarked that if he had his life to live again he would devote it to psychical research,"³⁴ using Jones' translation of Freud's letter to Carrington as the basis of his remark.

What Freud said was: "I am not one of those who dismiss a priori, the study of so-called occult psychic phenomena, as unscientific, discreditable, or even dangerous. If I were at the beginning rather than at the end of a scientific career, as I am today, I might possibly choose just this field of research, in spite of all difficulties."³⁵

Throughout much of the paper we have tried to provide a background that would help determine the meaning of that statement. Freud did not mean that he had second thoughts about his life's work or missed his true vocation. His life's work was the development and application of psychoanalysis, which culminated in the Interpretation of Dreams in 1899. But because of his life-long preoccupation with psychic phenomena, the 'private' Freud (the Freud of his personal letters and "Psycho-analysis and Telepathy" of 1921 which was not published until after his death), was ready to take a momentous step of applying psychoanalysis to psychic and occult phenomena in the lives of patients. This would be a critical development in the history of psychoanalysis. Freud felt it would confirm the existence of telepathy. Just as psychoanalysis had uncovered the instinctual drives of the human unconscious, now psychoanalysis would uncover the mechanism of these hitherto unknown powers of the brain and further enlarge the scientific understanding of man. He wanted to take a new direction, not begin a second career. As he wrote Ernest Jones in 1926: "I was once more faced with a case where on a reduced scale I had to repeat the great experiment of my life: namely, to proclaim a conviction without taking into account any echo from the outer world."³⁶ Freud was ready to make a second contribution to science, to apply psychoanalysis to apparent psychical events in the lives of his patients and in all probability confirm the existence of telepathy.

Nor does Freud mean, I believe, that he wanted to take up the career of a psychical research, performing experiments to determine the evidence or veridicality of psychic claims. Freud was ambivalent and even hostile toward psychical researchers, as his discussion with Jung indicates. Freud tells us in the Carrington letter that he was a "layman" in that area. However, Freud was ready to devote

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himself to "so-called occult psychic phenomena." Freud was ready to bring psychoanalysis to bear on the so-called phenomena because his approach would not be one that accepted the mind/body dualism of psychical researchers, the "other world" which lies beyond the clear world with its inexorable law which science has built up for us. Freud's acceptance of telepathy involved no change in his materialistic world view. He continued to operate with the perspective of the materialistic and mechanistic Helmholtz School of Medicine: when the psychic astrologer in Berlin showed a telepathic ability, it was not occult, but a "psysiological gift." The thought was transferred through "waves" or "rays" like radio and reprocessed in another brain. This was not a psychic phenomena but purely a "somatic one--one, it is true, of the first rank in importance."³⁷ Freud wanted, rather reluctantly, to make a contribution to the study of the occult through applying the scientific approach of psychoanalysis, not by beginning a new career as a psychical researcher.

In Freud's public published papers, he was far more formal, detached and circumspect about his belief in psychic phenomena. However, in "The Occult Significance of Dreams" (1925), he implies he believes in telepathy as the "kernal of truth" in the great variety of occult and psychic phenomena.³⁸ In his private letter to Ernest Jones, Freud says in 1926 it is time to "show one's colors."³⁹

Freud did not officially and publicly bring the psychoanalytic movement into an explicit relationship with psychic phenomena. He was 65 years of age in 1921. He had his first cancer operation in 1923. The opposition to his involvement in the occult was very strong in the academic and scientific community, even on the part of dedicated disciple and biographer Ernest Jones. The circle of friends that stood about him to support him and his work shrunk through painful disaffection.⁴⁰ Apparently, the conditions were not ripe to "show one's colors,"

FOOTNOTES

¹ Ernest Jones, The Life and Work of Sigmund Freud, Vol. III (New York: Basic Books, Inc., 1957), p. 392.

² Sigmund Freud, The Complete Psychological Works, Standard Edition, 24 Vols., James Strachey, ed. (New York: Norton, Vol. XVIII), p. 179.

³ C.G. Jung, Memories, Dreams, Reflections (New York: Random House, Inc., 1963), p. 150.

⁴ George Lawton, The Drama of Life After Death (New York: Henry Holt, 1932), p. 562.

⁵ Ernest L. Freud (ed.), Tania and James Stern (translators), Letters of Sigmund Freud (New York: Basic Books, Inc., 1960), p. 334.

⁶ Personal letter from Edgar Wirt to Howard Mickel, August 16, 1981.

⁷ Ernest Freud, op. cit.

- ⁸ Correspondence with Dr. Allan M. Cress, Professor, Modern and Classical Languages and Literature, The Wichita State University.
- ⁹ Correspondence with Giesela Ritchie, Associate Professor, Modern and Classical Languages and Literature, The Wichita State University.
- ¹⁰ Correspondence with Dr. Dieter Saalman, Professor, Modern and Classical Languages and Literature, The Wichita State University.
- ¹¹ Jones, op. cit.
- ¹² Stanislav Grof, Beyond the Brain: Birth, Death, and Transcendence in Psychotherapy (Albany, New York: State University of New York, Albany, 1985), p. 143.
- ¹³ Ibid.
- ¹⁴ Dr. A.A. Brill, The Basic Writings of Sigmund Freud (New York: The Modern Library, 1938), The Psychopathology of Everyday Life, XI, Determinism-Chance-and-Superstitious Belief, pp. 150-178.
- ¹⁵ Jones, op. cit., p. 406.
- ¹⁶ Jones, op. cit., p. 380.
- ¹⁷ Ibid.
- ¹⁸ Jones, op. cit.
- ¹⁹ Jones, op. cit., p. 389.
- ²⁰ Jones, op. cit., p. 390.
- ²¹ Jones, op. cit., p. 406.
- ²² Vincent Brome, Freud and His Disciples: The Struggle for Supremacy (London: Caliban Publications, 1984), p. 4.
- ²³ Ernest Jones, The Life and Work of Sigmund Freud, Vol. II (New York: Basic Books, Inc., 1955), pp. 34-35.
- ²⁴ Ernest Jones, op. cit., Vol III, p. 385.
- ²⁵ Ibid.
- ²⁶ Jones, op. cit., Vol. III, p. 387.
- ²⁷ Jones, op. cit., Vol. III, p. 393.
- ²⁸ Jung, op. cit., pp. 155-156.
- ²⁹ Jones, op. cit., Vol. III, p. 384.
- ³⁰ Jones, op. cit., Vol. II, pp. 144-149.
- ³¹ Sigmund Freud, The Complete Psychological Works, Standard Edition, James Strachey, ed. (New York: Norton, 1959), Vol. XVIII), pp. 177-193.
- ³² Ibid.
- ³³ Sylvia Cranston and Carey Williams, Reincarnation: A New Horizon in Science, Religion and Society (New York: Julian Press, 1984), p. 42.
- ³⁴ R. Laurence Moore, In Search of White Crows (New York: Oxford University Press, 1977), p. 166.
- ³⁵ Ernest Freud, op. cit.
- ³⁶ Ernest Jones, Vol. III, p. 395. I have underlined for emphasis.

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³⁷"The Occult Significance of Dreams" (1925) in George Devereux, Psychoanalysis and the Occult (New York: International Universities Press, 1953).

³⁸Ibid.

³⁹Ernest Jones, Vol. III, p. 394. But other psychoanalysts have carried out Freud's proposal in a variety of ways. George Devereux, Psychoanalysis and the Occult (New York: International Universities Press, 1953).

⁴⁰Vincent Brome, Freud and His Disciples: The Struggle for Supremacy (London: Caliban Publications, 1948).

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PSYCHICAL RESEARCH AND THE SACRALIZING OF SCIENCE

William G. Roll

Abstract. After tracing the history of presuppositions of psychic research the author introduces features of the investigative needs, potentials, and ideal presuppositions which distinguish psychic research from other areas of inquiry.

Psychical research began as a revolt against the materialistic image of human nature projected by the physical sciences. When a group of scholars came together at Cambridge University 100 years ago to form the Society for Psychical Research, and hereby the discipline we now know as parapsychology, they hoped to paint a more optimistic picture. Their basic colors were the Cartesian white and black, the distinction between mind and matter, and they hoped to show the reality of mind as clearly as physical scientists had demonstrated the reality of matter.

Where Descartes had been content to leave the exploration of mind to religion and philosophy, psi researchers adopted their methodology from the physical sciences themselves. In seeking to establish an experimental science, the model that lay closest at hand was that of behavioral psychology. But this in turn was a reflection of the outmoded Newtonian view of the physical world as a collection of separate entities, mechanically connected, the very image that psi researchers hoped to replace. Our experimental procedures (like the ways in which we explored psi in natural situations) were thus based on the assumption that the participants in a psi test, such as the ESP or PK subject and the ESP or PK targets with which the subject attempted to interact, could be regarded as distinct entities which connected at the precise time and place demanded by the test conditions and, moreover, connected without interference from the myriads of other potential psi sources or targets. In particular it was assumed that psi processes were independent of physical time and space, although the test conditions were always defined in terms of temporal and spatial coordinates and although psi processes are interwoven in the physical context where they appear. This linear approach to a global state of affairs resulted in only intermittent psi effects in the laboratory and to doubts whether these effects were real, however abundant they seemed under natural conditions.

While experimental parapsychology was trying to find a footing in a methodology that was based on the world view which denied the very possibility of psi, the physical sciences were beginning to point to connections between objects (the Bell theorem) and between objects and human observers (collapse of the wave packet) that were suggestive of the types of occurrences psi researchers had drawn attention to. Physics, the archenemy of parapsychology, now seemed to provide a philosophical shelter where psi occurrences could be allowed to bloom.

Whatever their relation to the physical world, psi occurrences concern living systems and are therefore also a matter for the science that deals with such systems, namely biology. Even when we consider the possibility of life after death, we are concerned with living systems. Yet when the Cambridge scholars met to form the beginnings of parapsychology, more than anything they were motivated by a need to block the inroads of biology with its reduction of human consciousness and free-will to the mechanisms of the physical organisms and their strife for survival. But biology, also, is no longer the closed science it once seemed to be. General system theory offers a perspective on life as wide as the living universe. This perspective provides a framework for understanding psi processes and it provides a source for hypotheses that can be empirically and experientially tested.

It appears that psi processes link individuals and objects that have been in frequent physical contact (viz., the Bell theorem), such as close family and friends and their physical surroundings. It also appears that psi may contribute to the well being and survival of this system (e.g., cases of "crisis ESP" may concern events and locations that are potentially dangerous to humans, thus sensitivity to "haunted houses" and areas may have survival value.) Psi systems then can be viewed as a further step on the familiar organismic hierarchy. On each level, lower subunits are integrated into a larger functional whole with the emergence of new supervening principles. Atoms are arranged into molecules, these into cells, the cells into organs, and these into the human organism ruled by the central nervous system and individual consciousness. The psi level seems to be neither omniscient nor omnipotent but is restricted to interactions between individuals who have been in physical contact and between these and their physical environment. This physical environment, however, is not confined to the present as this is experienced in our familiar state of consciousness but extends into the past and (probable) future of that environment (Bohm's implicate order, 4-D theories of space-time). Like other levels, the psi system may be associated with a characteristic form of consciousness and with values and ethical systems pertaining to the well-being of the group-environment in question.

This point of view places the issue of life after death in a new light. In the same way as the cells of our body constantly die so that the body may live, our deaths as individual entities may contribute to the life of the larger systems of which we may be part. Visions near death of the patient's relatives and friends may suggest a transition to psi consciousness at that time.

Beyond psi systems we glimpse larger systems that are yet beyond the reach of science but that the travellers of the great religions have told about. Here the group consciousness and group values of psi systems may be transformed into a larger consciousness and into planetary or universal value systems. Experiences near death and at other times of a

"being of light", which includes everything that is, may suggest absorption into such larger constellations. Then life on all levels is seen as sacred and the scientific exploration of life attains a sacred quality.

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CHRIST IS RISEN INDEED!

David Vaughan

Abstract. Data, insights, and concepts deriving from several instances of psychic experience, mystical experience, and "channeling" attest to the reality of Jesus' Resurrection and to the permanent spiritual importance of this event.

Because I want to adopt an extra-terrestrial vantage point, I will begin with a fantasy involving two fictional angels written by the late Canon J.B. Phillips:

Once upon a time a very young angel was being shown around the splendours and glories of the universe by a senior and experienced angel...Finally he was shown the galaxy in which our solar system is a small part, and the planets, one by one. "I want you to watch that one particularly", said the senior angel, pointing with his finger. "Well, it looks very small and rather dirty to me", said the little angel. "What's special about that one?" "That is the visited planet." "Visited?" You don't mean visited by ----?" "Indeed, I do. That ball, which I have no doubt looks to you small and insignificant, has been visited by our young Prince of Glory."

"But how? Why should He do a thing like that? Do you mean to tell me that He stopped so low as to become one of those creeping, crawling creatures of that floating ball?" "I do, and I don't think He would like you to call them 'creeping, crawling creatures' in that tone of voice. For strange as it may seem to us, He loves them. He went down to visit them to lift them up to become like Him...Close your eyes for a moment and we will go back in what they call 'Time'."

The Earth went on turning and circling round the sun, and then suddenly, in the upper half of the globe there appeared a light, tiny but so bright that both angels hid their eyes. "I think I can guess. That was the visit, wasn't it?" "Yes, that was the visit. The Light Himself went down there and lived among them! But in a moment, and you will be able to tell, even with your eyes closed, that Light will go out."

"But why? Could He not bear their darkness and stupidity? Did he have to return here?" "No, it wasn't that. They failed to recognize Him for Who He was, or at least only a handful knew Him. For the most part they preferred their darkness to His Light, and in the end they killed Him."

"The fools, the crazy fools."

I long to help to disperse the log-jam that for nearly 20 centuries has surrounded the acceptance of the Christian doctrine of the Resurrection and Jesus. I propose to present evidence from the Turin Shroud, mediumistic evidence pertaining to Resurrection, evidence from visions of Christ and from near-death-experiences, mediumistic accounts of post-mortem

meetings with Christ, and inspirational utterances for which it is claimed that they have come in this century from Jesus.'

Down the centuries, the Shroud, which is now preserved in Turin Cathedral, has given some Christian pilgrims to Edessa, Constantinople, Lirey, Chambery, and Turin a "fifth gospel". Thanks to the work of the Shroud of Turin Research Project (STURP) and to widespread circulation of books, slides, articles, and films that "fifth gospel" is becoming widely known. I suggest that perhaps by 1990 when the Shroud will have been carbon-14-dated and found to date from the 1st century A.D., the scientific and religious worlds will have no choice but to accept the "fifth gospel" as conclusive evidence of Christ's Resurrection. In Portrait of Jesus? and in his "Twenty-One Enigmas of the Shroud of Turin" Frank Tribbe has elaborated 21 remarkable features of this 3-dimensional, negative-imagined Shroud that no medieval forger could possibly have contrived.

Three gospels refer to Joseph of Arimathea's having provided a clean cloth for Jesus' burial in Joseph's own tomb. All but one of the earliest Greek texts of Luke's gospel state that "Peter, however, got up and ran to the tomb, and, peering in, saw the wrappings and nothing more; and he went home amazed at what had happened." And the fourth Gospel states that the other disciple who accompanied Peter, but hesitated to enter first, "saw and believed." What convinced both disciples? Most theologians believe it was the position of the grave-clothes, empty yet undisturbed as if the corpse had evaporated within them. Those of us who believe the Turin is the Shroud of Jesus would add that when a little later disciples unfolded the empty shroud in the tomb, they would have discovered on the inside of the shroud the double head-to-foot image, frontal and dorsal, of their crucified and dead Master. Conclusive proof for the rest of the disciples came later with Jesus' flesh-and-blood appearance.

The late Bishop John Robinson, author of Honest to God, Venture into God, and the Human Face of God, was a distinguished New Testament scholar. He wrote that the unique image was probably imparted to the Shroud by "some sort of radiation sufficient to have left marks of thermal discolouration on the cloth. It would be the last trace, the final footprint, as it were, of the old body. I heartily agree with his comment:

"We are not here in the realm of transforming physical matter into physical energy according to the rules of repeatable experiment. If we can say anything at all, it seems that we are moving much more into the shadowy realm of paranormal physics and psychology associated with exceptionally spiritual states." Where can we hope to find evidence in the realm of paranormal physics and parapsychology to shed light on what happened in the tomb? One possible source is post-mortem communication.

On the subject of mediumship I accept the opinion of the late Prof. G.N.M. Tyrrell, one time President of the British Society for Psychical Research. After studying alleged spirit communications, he stated that the claim that these derive from the dead "in some cases turns out to be untenable; in other

cases it is unacceptable in a direct and literal sense; but at the highest level the communications become clear and definite and differ entirely from the low grade type;"..."and are wholly and unequivocally Christian,"

The two brief extracts from mediumistic literature I have chosen imply that Jesus in his "spiritual body" returned to the sealed tomb on that first Easter Sunday. Lowering its "vibration rate" or "frequency", he either aligned himself prone with his enshrouded body, merging his spiritual body with it, or stood tangentially to it at its head and feet. Then, psycho-kinetically--by mind over matter--he raised the "frequency" of the molecules of the physical to the level of the spiritual. Such an action, I am informed, would have produced heat. In this process--perhaps one of trans-materialization rather than de-materialization--the molecules of the physical body would have passed through the Shroud, imparting what Mr. Geoffrey Ashe calls the "kind of radiance or "incandescence" partially analogous to heat."

Through the automatic writing of the highly regarded sensitive Geraldine Cummins came the following, over fifty years ago:

"When the body of Jesus gave up the ghost, he passed into the darkness of Hades, and there for a short space His anguish soul had rest...However, He knew that His work was not yet accomplished: He knew that there lay before Him an agony with which the anguish of the Cross would not compare. He must enter again the dead body, must cause the torn flesh to stir and "rise" from out of the wrappings that were designed to contain it till Judgement Day."

An American psychic group, calling itself the Rosary Band, received a communication which described this process: "At Easter Jesus returned to the earthly vestment lying in the tomb. Now, with Holy Angels attending Him, He re-entered that tenement to revivify it and raise its atomic vibrations to the next plane and so ultimately back to the Godhead...Jesus simply came back to that vibrational vessel, re-entered it, increased its vibrations and there He was."

If Peter and John "saw and believed" at the sight of the Shroud empty yet still intact and undisturbed, it was the full bodily appearance of the Master which convinced others. Now we can understand how, by lowering the frequency of his unique dual body, he could appear suddenly in the upper room and comment to the terrified disciples: "Why are you so perturbed? Why do questions arise in your minds? Look at my hands and feet. It is I myself. Touch me and see; no ghost has flesh and bones as you can see that I have." Now we can understand how he could ask if they had anything for him to eat, and they offered Him fish and honey and how a week later he could say to doubting Thomas: "Reach your finger here. See my hands. Reach your hand here and put it into my side. Be unbelieving no longer, but believe."

But there are other kinds of evidence. Writing to Christian converts at Ephesus, St. Paul emphasized the power

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and might of God displayed when He "raised Christ from the dead, when He enthroned Him at His right hand in the heavenly realms, for above all government and authority, all power and dominion, and any title of sovereignty that can be named..."

Mediumistic teaching coming through the automatic hand of Marjorie Livingstone states that the ascended Christ is able to manifest Himself at any level He may choose, to those in the flesh, or to departed souls at any level of Paradise or Heaven:

"The Christ, once having assumed all states to which Man can be subjected, is able to re-assume such conditions at will. A man in the flesh, deeply desiring it, and in great virtue or need, may see Him as He walked in Galilee. Mankind, likewise, having passed the veil of death, may behold Him as He comes to them in the Intermediate Spheres. As the purity of Man's own Spirit enables him, so he will see the Christ. ...Ever fuller becomes the vision, ever fairer. With every upward grade His Glory and Presence are more complete, whilst He loses nothing of Personality. In Nirvana He is the Consummation of All that worshipping man of all ages and creations has beheld in Him."

The appearance of Jesus to Saul on the Damascus Road seems to have been more of the nature of a vision than a physical encounter, such as the Apostles and other disciples had experienced. I will now give you examples of visions of Jesus in our own day. The first occurred to a woman in a dream:

"I had a lovely dream not long ago that I was in a small room with two or three others, male and female, a kind of prayer group, I imagine. Suddenly on the wall opposite to me the Face of our Lord materialized. I turned in great amazement to my neighbor saying, "Look! There is the Lord." But as he looked up the vision vanished. As I still sat there quietly I felt most distinctly our Lord beside me, and then I woke up. This was a most unusual experience for me as I do not have unusual dreams."

Others actually see Jesus in vision while awake in the flesh. A priest recalls an experience of his youthful ministry, which has remained a great inspiration of his pastoral life. He had been assigned to preach at a Good Friday service before a revered superior. But in spite of prayerful attempts a preparation, he found that "nothing would come":

"I began to argue with our Saviour. I thought, 'If you wish me to do your service, why am I left with a blank mind?' Suddenly, though my eyes were shut, I saw the Lord right in front of me. I felt quite overcome, but will never forget the wonderful look of love in His eyes. I saw there infinite love, most frightening purity, a complete knowledge of me. He seemed to look me through and through; and I also felt a sense of rebuke. That Lord said simply, 'Go to bed.'"

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This I did, and during the night dreamt the whole sermon I preached at the service the next day. This experience has been with me ever since, all through the Wars, in every time of worry or doubt. I know I have seen Him. Two other people have told me that they have had similar experiences, a man and a woman."

A young mother, a minister's wife, who was under considerable stress coping with her three children, most unexpectedly received a visitation from our Lord and was able to converse with him. She writes:

"By this time we had three children aged 6, 4, and 2. One night I was in our poky little bathroom after having put them to bed. I was gathering up all their little garments when quite suddenly the bathroom was filled with an amazing light. It was in me, around me, and I felt caught up. I really then thought it was Christ and I said, "Oh thank you, thank you. You're true. You're true. But why now; I'm just picking up the children's shoes? And a voice said, "Yes, that's just the right time to come...You know all about me and little children."

"Gradually the light faded, but I was so overjoyed I just sat in the bathroom without moving. Then in order not to forget, I got a notebook and pen and still sat there to write it all now; I lived in the glow for days, everything had seemed to be revealed to me."

St. Paul as a young Jew witnessed the stoning of Stephen and heard him cry out, surely in a near-death-vision, "I can see the Son of Man standing at God's right hand!" And once in an OBE of his own--"whether in the body or out of it, I don't know; only God knows"--St. Paul was "caught up as far as the third heaven...into Paradise" and heard words so secret that human lips may not repeat them.

Dr. Raymond Moody, whose Life After Life really put transcendental near-death-experiences on the map, mentions quite a few of his subjects encountering in 'Paradise' a brilliant light which conveyed the distinct impression of veiling a 'Being of light', sometimes sensed as a presence or a person and in some instances as the Christ. One person told Dr. Moody how he had felt sure he was about to die when he had looked down upon his own physical body on the operating table. Then he had become aware of a really bright light in the distance, which grew larger as it approached. This tremendous beam of yellow-white light radiated heat to him; yet it did not blind him or obscure the operating theater, the doctors, or the nurses. "At first when the light came," the patient related, "I wasn't sure what was happening. But then it asked me if I was ready to die. It was like talking to a person, but a person wasn't there. The light's what was talking to me, but in a voice." The subject added that, from the first, he felt secure and loved. "The love was unimaginable, indescribable. It was a 'fun' person to be with. It had a sense of humor, too--definitely."

Another subject saw a "very, very brilliant light", which grew large as he approached it. He was more inclined than the patient in the previous case to identify the light. "I felt it was Christ...It was not a frightening experience ...For immediately, being a Christian, I had connected the light with Christ, who said, 'I am the light of the world.' I said to myself, 'If this is it, if I am to die, then I know who waits for me at the end; there is that light.'"

A remarkably vivid NDE occurred to a Church Army officer, Mr. Edmund Wilbourne, in 1952. So close to death from pneumonia did he come, till saved by the pressing prayers of his landlady, that in his OOB he saw a nurse place his body in a white robe (or shroud) and watched a mortuary attendant bring a purple robe to place over his corpse. In a B.B.C. T.V. Sunday program, Mr. Wilbourne described how he projected from his body and travelled to "another place", where he met other people. Some he didn't know. But he did recognize his deceased parents, and Frank, his former Sunday School teacher, who had been killed in the Second World War. "My life came before me in a tapestry now seen from the front, rather than from behind. I saw the reverse pattern from the other side," he told us. It was soon after this that he came to a place enveloped in Light. "The brightness was so intense," he continued, "I could hardly stand it. At that point I saw Jesus. I recognized Him by the print of the nails in His hands and the wound in His side. And I suddenly thought the situation funny. I wanted to joke. I told Him, 'Those man-made prints are the only man-made things in heaven.' And the Lord smiled on me." Then Wilbourne heard "a croak". He wanted to put his hands over his ears to shut out the voice of his landlady praying, "O God don't let him die!" Then Wilbourne continued, "The Lord Jesus smiled at me and gently pushed me back. I felt a whirling experience in space, and came to in the mortuary lying of a cold slab. The mortuary assistant nearly fainted. I sent him for medical help."

In the Book of Revelations John of Patmos described glimpsing the Christ, who identified Himself as "Alpha and Omega, the Beginning and the End," standing before the Throne. John saw Him in human likeness, wearing a white robe down to His feet, and encircled with a golden band across His chest. His head and hair were so bright with glory that they looked as white as snow (symbolizing, I suggest, not old age but utter purity.) His feet, however, seemed to gleam like burnished bronze. His eyes were like penetrating flames of fire.

By comparison, here is a modern near-death vision of Him by Dr. Lorne Fox:

"I saw the Master, bathed in the golden light of Heaven's atmosphere. He was looking at me, and there was divine love in that impelling look. I felt it surge through me...Then His face! How can I describe the face of the Master? It was a strong face...ageless, expressing eternity. His hair was golden in the light that shone down upon him. A smile played upon His lips...His eyes! What words of man can explain

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plain them? His eyes met mine, and for a moment His divine love emanated from them into mine. Then His look changed. He was analyzing me, reading me like a book. He saw the good things. He saw the small, mean things, and He looked carefully at them all. The, suddenly His eyes were full of love; and a glorious truth flooded my soul. In that moment, I was aware that My Master knew all about me, everything there was to know. But He loved me just the same."

Finally, what about all those witnesses in the afterlife realms who watch us perform in the stadium of Earth? Have some of them beheld the Christ in glory?

In Jordan Past Anne, through a medium, asked her sister Elizabeth how our Lord came into her life. Elizabeth replied that she had not yet earned the great privilege of seeing Jesus and feeling His presence at close range. Meanwhile, she said, there are special times, and for which one needs special preparation, for receiving Divine Communion:

"We make ready in the radiant light. We prepare, of course, by being alone; then I meet Philemon and Mother, and they draw me near to that 'Mount of Inner Light'. Then we wait for the sense of His presence and slowly it comes like the dawn and brings with it an ecstasy no earthly Communion can give. It is a very precious and sacred thing here; I find it hard to express what is so transcendent, 'caught up into the third Heaven' where St. Paul saw and heard things unspeakable. I know what that means now; it was the hour of Communion. I have felt it once already, deeply, strongly. I shall soon feel it again."

Another soul has described how she prepared herself to be uplifted to the Christ Sphere or Seventh Heaven, the highest realm in which the Cosmic Christ assumes glorified but human form:

"I knew I was going to be summoned there, because one of the high spirits visited me and told me to prepare. This I did by prayer and meditation, steeping myself, as it were, in the atmosphere of the Christian thought during the interval of waiting for the summons..."

Now, two extracts from Light on the Horizon, purportedly from a former British Infantry Colonel, commenting upon two visits to the Seventh Heaven:

"I have been again recently to the Christ Sphere. Now, you understand that the One whom we call Christ is Lord of this Sphere and Lord of the Earth, and Lord of all in between. He made contact with the Earth in a human, earthly body for that reason, to establish His Lordship and His Leadership. As you know, I have paid other visits to this Seventh Sphere, and have heard many teachings given..."

"Since I last spoke to you in this way I have been again to the higher sphere. One to which I went was

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the Christ Sphere, and this visit, more than ever, showed me the infinite extent of Christ's love and understanding and knowledge. More than ever I thought of Him as the friend, the One who has been in a human physical body on the very earth on which you still live. He knows what the earth life is like; but the extraordinary thing is that He is conscious of everything that is happening to individuals, because, as you go through the various planes, you find an increasing expanse of understanding. The higher you go, the more infinite the mind..."

If we accept the evidence that Jesus rose from the dead nearly two thousand years ago, then we cannot regard him as merely yesterday's hero or history's highest point. He is today our greatest contemporary, the A to Z of human response to God, Teilhard de Chardin's Point Omega, who has gone ahead of each single one of us to draw us by the magnetic power of his love towards heaven, if only we will take daily compass bearings upon him; for Jesus still lives, both on earth and in Paradise and Heaven. He is truly the Light of the World.

One final type of evidence is provided by inspirational writings in which Christ seems to speak to us in our day. God Calling, God at Eventide, and Listen to The Lord are three that I greatly value and use for meditational purposes. One extract from God at Eventide must suffice:

"This year dwell much upon this stupendous truth: Abide in Me and I in you." "You need to abide in Me this year to share in the spirit-life of the universe and in its creative power and energy." "But I must abide in you, for only so can I express My Love and Power and Truth through you interpreting them in deed and look and word."

With such various evidences that the Christ who was crucified under Pontious Pilate is indeed risen from the dead and still very much around today, let us, as members of this Academy, make sure that our response to the facts does not merit the comments of that young angel: "The fools, the crazy fools."

On the eve of the recent "Race against Time" for the starving peoples of Africa, Bob Geldof said: "The important thing about the Race Against Time is that everybody in the world is moving at the same moment as a symbol of what the people of the world can do when they join together." Two days later in England I heard an American say on radio after the "Hands Across America" event: "It showed we are all one family; it is a beginning."

May this conference mark a new beginning to spread the good news that Christ Jesus is risen indeed, and for each of us to resolve to help Him to advance the spiritual frontiers of God's Kingdom on planet earth. David Vaughan's address is 6 Sabrina Terrace, Thornloe, Worcester WR1 3 JD, Eng. He was formerly senior lecturer in religious and social studies at St. Peter's College of Education, Birmingham, Eng.

Biblical Insights for the Care of Planet Earth

L. Richard Batzler

Abstract: This paper focusses on the need for profound change in our attitudes toward the earth and our relation to it. The author draws ways of improving our attitudes from the Bible, contemporary science, theology, and our potentialities for cooperation with rather than dominance over nature and compassion toward all that lives.

The earth is the Lord's and
the fullness thereof,
the world and those who
dwell therein;
for he had founded it upon
the seas, and established
it upon the rivers.
Who shall ascend the hill of
the Lord?
And who shall stand in his
holy place?
He who has clean hands and a
pure heart,
who does not lift up his
soul to what is false, and
does not swear deceitfully.
He will receive blessing from
the Lord, and vindication
from the God of his salva-
tion.

Psalms 24: 1-5 (RSV)

The fundamental message of the Old and New Testaments is that God is Lord. The absolute priority of God over the whole world and its history is affirmed from the beginning of creation as recorded in Genesis to Revelation--which speaks of the end of time. The Old Testament Torah, the books of history, wisdom and the prophets, and the entire New Testament, constantly proclaim, in multifarious ways, the words of Isaiah, "Thus says the Lord the King of Israel, and his Savior, the Lord of hosts: I am the first and I am the last; and besides me there is no god" (Isaiah 44:6).

The entire universe is God's creation and it continues to exist because of his sustaining and benevolent power. The life of the creature is not conceived to exist by its own natural resources. Each creature lives in relationship to the Creator and the events of its existence have significance and meaning only in the context of this dependent relationship. Thus, creation marks not only the beginning of the world, but also the commencement of human history. This close connection between creation and history and the absolute priority of God provide the basis for the Biblical

theology of ecology. I am using the word ecology in the broadest sense -- the relationship of beings, whatever their level in the hierarchy of creation, to each other and to their environment.

God's Word and Work of creation is very good. "And God saw everything that he had made, and, behold, it was very good" (Genesis 1:31). God loves and cares for his creation. "For thou lovest all things that exist, and hast loathing for none of the things which thou has made, for thou wouldst not have made anything if thou hadst hated it" (Wisdom of Solomon 11:24, also Job 38). He takes care of the poor; he feeds the fatherless and widows; and loves the little children (Psalm 146:9, Mark 10:14). God forgives iniquities, redeems life from destruction, crowns mankind with loving kindness and tender mercies, satisfies the mouth with good things (Psalm 103). He protects the sparrow and delights in the unfolding of the lily (Luke 12:6, Matthew 6:28).

The glory of God is revealed in his creation. His kindness and greatness are revealed so that his creatures should praise his name in awe and thankfulness. Even the heavens and all the hosts of heaven declare his glory (Psalms 19, 98, 100 and Tobit 8:5). He had made creation for his name's sake. The Biblical theology of ecology is doxology.

The main fact about man's place in creation is the dignity and honor which God gives him. The well-known Psalm 8 affirms man's almost divineness (little lower than the angels), his sign of royalty (crowned with honor and glory), and his dominion over all earthly creatures. This note is the same sounded in Genesis 1 which speaks of the centrality of man's lordship in creation and his being distinct from all other creatures. He alone is made in the image of God, which, in addition to his majesty and authority, basically means a mutual relationship between man and his creator. "In making man, God had made a 'thou', and was himself the great 'thou' to whom man could pray. The thing that distinguishes man from every other creature that we know is that he can hear God's voice, and can pray for God's answers to his prayers."¹ Biblical theology is well aware of the concept of homo sapiens, but the most distinctive concept is that of homo orans.²

Thus, man is endowed with freedom and the capacity for self-direction which enables him to plan and execute his plans. The course of history is one determined by wills. God's will is carried out in and through the will of man, the creature. As a personal being, man can respond to the personal direction of God and assume God's office as God's steward on earth. The dependence and responsibility of this relationship is clearly delineated in Genesis 1 - 3: Man's lordship. God has the right to command while man must obey. This places a limit on man's freedom and only within this limitation can man find the meaning of his freedom and of life itself. This is the paradoxicalness voiced many times in Scripture -- man can only be free as

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he recognizes and submits to the authority of God. To find himself, man must lose himself in God; to be free, he must be a captive of God.

The freedom given to man is the freedom to rule the earth. Yet this freedom is to be used properly. For each order of freedom there exists a corresponding order of responsibility. Each area of freedom in order that responsibility can be assumed. Each area of freedom has its law, order and divine command.

The question of freedom and responsibility given in man's creation is a central issue in Biblical theology. It is this issue that speaks to the problems of humanity. Why is this noble creature of God confronted with so much sorrow, trouble and misery? According to Scripture, it is because man's attitude and behavior have not conformed to God's word and will which call for man's adoration, praise, gratitude, love and obedience. Apart from these there is no communion, and apart from communion there is only disintegration, destruction, despair and death. On the one hand, man wants to live in communion with God; on the other, he desires to be like God (Genesis 3:5, 22). The latter is a denial of the former and is the root of sin. In addition, man frequently fails to believe God's promises, especially in difficult situations. Thus, sin is born of doubt, nourished by anxiety, which leads to self-assertion that fails to trust God.

The etiology of man's problems is seen in the four stories in Genesis - The Garden, Brothers, Flood and Tower. It is important to note that his etiology is explained "in terms of origins that are, not were, that extend not vertically but in comprehensive horizontal fashion over all time and history."³ Thus, as we briefly review these stories, note how relevant they are to our present day dilemmas. The messages of these stories are not only timeless, but also timely.

In the Garden narrative, man's sin takes the form of trust in his own understanding in defiance of God's Word. The one tree from which he may not eat, and by not eating may glorify God, he observes is good for food, a delight to his eyes, and conveys to the eater the gift of wisdom (3:6). His appropriation of all creation, his calculated denial of essential status and the implicit arrogation to himself of the prerogatives of God bring judgment.

In the following story of the Brothers, the reaction of "falling" from God is swift and horrible. The very naivete of the story is made to serve the profounder uses of theology. All men are in Cain and Abel. All men are brothers, responsible to and for each other (4:9ff). All are God's and ultimately responsible to him. But one assumes God's prerogatives. He acts in violence against his brother and in judgment suffers alienation not only from his lost brother and from the human community, but from God himself.

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The Flood tale differs in character from the other three. It is longer, more complex, diffuse, and composite. However, it does conform to the same essential theme of the others -- man's violation of creation and the Creator's response. Here human depravity is the issue in which the thoughts of man's heart are continually evil (6:5). The judgment this time is cataclysmic destruction. But, like the other two stories, the judgment is not without continuing mercy, since man is given a new beginning. But, again, man fails, as Noah, a righteous man, blameless in his generation (7:1) whom the Lord entrusted, behaves unseemly. "At Israel's level of interpretation the story would remind the listener-reader that the strength of sheer righteousness is inadequate and that the estrangement of man in creation can be met effectively only with faith."⁴

In the Tower narrative, all mankind is pictured as a single, wandering tribe. To gain their security, they will build themselves a tower to reach into heaven and so control that sphere and establish a name for themselves (11:4). "And the Lord came down to see the city" (11:5), uninvoked, unmentioned, ignored. This is willful alienation of the worst sort. The terms of creation are not defined, but simply ignored. "This is the ultimate act of rebellion and estrangement in which all the controls of creation and existence are unhesitatingly assumed by the creature. This is the final expression of apostasy by which trust in ultimate security is totally transferred from God to man, and man becomes apostate to himself and to his own devices."⁵

A contemporary poem pictures the possibility of repeating the Tower experience.

We've reached the moon and outer space,
Which now we eye as a dwelling place,
But 'mid this adventure, this fantastic
new birth,
We discover with sorrow we're losing
the earth.⁶

Ernest Becker sums up the thrust of these narratives: "If we had to offer the briefest explanation of all the evil that men have wreaked upon themselves and upon their world since the beginning of time, it would be simply in the toll that his pretense of sanity takes as he tries to deny his true condition."⁷

Thus, we see in the first eleven chapters of Genesis the movement of Order out of Chaos to Chaos out of Order, in man's disobedience and alienation from the Creator. These two themes become the red thread that runs throughout the entire fabric of the Biblical story. In the prophetic books we see the picture of man striving to be like God, exhibiting lordly power without relation to God. In Genesis, Exodus and Numbers are noted many incidents that illustrate the lack of faith in God's promises, so that anxiety becomes the root sin. In Deuteronomy and the

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prophets' writings, sin is the violation of the covenant law in worship and in common life. The teachings of Jesus affirm the priority of God's Kingdom and note the ways that men seek other paths to life. Paul emphasizes the theonomous nature of man and continually castigates man for his autonomous behavior.

However, man's creaturely existence, involved with the problems of finitude, self-will, and sin is not without hope. This hope is not based on man's native capacity for self-salvation. The Biblical assertion is that hope rests entirely on God who, through his revelations, has broken through man's sinful state and disclosed his divine purpose.

In addition to his revelation in creation (Genesis 1-11), God reveals other ways by which man can experience hope. The first begins significantly in the call of Abraham (Genesis 12 ff) and continues in a variety of ways as described throughout Scripture: angels, dreams, visions, voices, divinations, prophets and, for the Christian, ultimately, and most fully in the person of Jesus. This revelatory activity, which is reiterated, becomes the guarantee -- the promise -- that man may have hope. The message of heils-geschichte (history of salvation) creates hope and establishes the conditions and bases in which and on which hope may exist. Time and the world become the arena of God's redemptive action. History is not static nor cyclical, but providentially progressive and teleological.

Biblical theology, in spite of the countless failures, despairs and desecrations portrayed, is still a theology of hope. This hope is not in some ethereal, pie-in-the-sky existence. It is not hope through salvation from the earth but in and through earthly existence. God's purpose for man's wholeness was willed in creation and it is in and through creation that God's will is to be fulfilled. God created the world "very good" and the message of Scripture is that the world shall be very good again. Man's sin will not defeat God's purpose. The future will see the re-establishment of peace, harmony, and material abundance of original creation. The prophetic eschatology here is explicit. Swords will be used for plowshares (Isaiah 2:4, Micah 4:3); domestic animals will lie down with the wild ones and little children will play safely with serpent and asp; no hurting or destroying will happen "for the earth shall be full of the knowledge of the Lord as the waters cover the sea." (Isaiah 11:6-9). Fruits of the earth shall be abundant, the light of the Lord will be everlasting, and mourning shall be ended." (Ezekiel 47:12, Isaiah 60:19).

These prophetic utterances are not so much meant to establish a literal blueprint for the hopeful future, but convey the goodness and abundance which will exist when the earth is created anew. Man is not made for poverty, destitution, and hardship, but to enjoy the marvel and abundance of creation -- and he shall.

The constant assertion of Scripture is that these conditions of harmony do not presently exist because of man's marring mother earth and destroying his own kind through his disobedience to God. Transformation of nature, the healing of planet earth and its inhabitants necessitates a transformation of man's consciousness. "Because we have acted with only partial awareness we have upset the equilibrium and have torn the fabric of the universe, which now returns to exact its ecological reparation. Environmental degradation, alienation, urban decay, and social unrest are mirrors of the shortness of our vision of man and the universe. Our outer world reflects our inner conditions."⁸

The poet expresses it this way:
How often we survey the landscape
Before we strike out on our way,
So that we can readily escape
Danger and frustrating delay.

How seldom we look to the inscape
When setting out on life's track,
How often the inner light forsake
And get lost in the cul-de-sac.⁹

In these various observations, we see the inseparable relation between ecology, psychology and theology.

In summary, the Biblical theology of ecology is that God is creator, ruler and redeemer of the world. Man, created in God's image, has been given dominion over the earth and its creatures. This privilege and honor includes freedom and responsibility, a sacred stewardship that is subject to divine law, order and command. Man's failure to recognize and realize his relationship and responsibility to his creator has caused continual disruption of the original creation which, in all respects, was very good.

God continues to offer man hope for renewal, for salvation. This hope is based on the renewal of man's consciousness in which God becomes the priority in all of his living. The record of history reveals the difficulty of this task. Yet the man of faith, even in these most dangerous of times, does not despair. For he knows that it is often in the extremities of life that persons come to the awareness of who and why they are and thereby become new creatures.

I wish to end this paper with an Indian prayer from the Sioux tribe, translated into English by Chief Yellow Lark in 1887 -- a prayer that well-expresses the letter and spirit of the Biblical theology of ecology.

Oh, great spirit whose voice I hear in the winds,
Whose breath gives life to the world, hear me.
I come to you as one of your many children.
I am small and weak.
I need your strength and wisdom.
May I walk in beauty.

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Make my eyes ever behold the red and purple
sunset.
Make my hands respect the things you have
made,
And my ears sharp to your voice.
Make me wise so that I may know the things
you have taught your children, the
lessons you have written in every leaf
and rock.
Make me strong,
Not to be superior to my brothers, but to fight
my greatest enemy --
myself.
Make me ever ready to come to you with straight
eyes
So that when life fades as the fading sunset,
my spirit may come to you without shame.

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BRINGING ABOUT A TURN TO GLOBAL CONSCIOUSNESS

Claire G. Walker

Abstract: There is now an urgent need for what may be called "global consciousness". At present, coming from many sources, are suggestions concerning means of holistic development of the individual self which can play central roles in the achievement of global consciousness.

We seem to be living under a thick covering of storm clouds. The fragmentation from which our whole society is suffering at this time divides us and demands our attention to such conflicting goals that we feel threatened individually, socially, and globally. Because of our fears and anxieties we are vulnerable to the pressures on us. We can say, but it is hard to feel and so act, that "The universe and all that exists within it are one inter-related and interdependent whole."

Yet one commentator on the future has drawn a different picture of our world's prospects. I quote Yoneji Masuda in The Information Society as Post Industrial Society:

"We are moving toward the 21st century with the very great goal of building a Computopia on earth, the historical monument of which will be only several chips one inch square in a small box. But that box will store many historical records, including the record of how four billion world citizens overcame the energy crisis and the population explosion; achieved the abolition of nuclear weapons and complete disarmament; conquered illiteracy; and created a rich symbiosis of god and man without the compulsion of power or law, but by the voluntary cooperation of the citizens to put into practise their common global aims.

"Accordingly, the civilization to be built as we approach the 21st century will not be a material civilization symbolized by huge constructions, but will be virtually an invisible civilization. Precisely, it should be called an "information civilization". Homo sapiens, who stood at the dawn of the first material civilization at the end of the last glacial age, is now standing at the threshold of the second, the information civilization after ten thousand years."

In this description I am struck by the phrase common global aims: the common global aims put into practise by the citizens of the planet. We the citizens will have to develop new powers of consciousness for this. The route Masuda sees may or may not be the one our civilization chooses, but the implied global consciousness is an idea whose time needs to come--and soon.

Religious and psychic developments are joining in unpremeditated teamwork to give us some compelling glimpses

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of this expanded, this global consciousness. Though the phenomena of ESP, channeling, healing, of gurus and cults, of self-realization, are all around us in a variety so baffling that we are hard put to discriminate the wild from the foolish, a vision is taking shape. The ads and catalogues in our mail testify that something is happening. If at present we have more fragmentation in this area, too, than enlightenment, nevertheless we sometimes hear the ring of truth.

This ring sounds particularly clear in the new exploration of consciousness by various groups of which the Institute of Noetic Sciences is outstanding. Its work should be better known. Founded by Astronaut Edgar Mitchell, the purpose of IGNS is to be concerned with the exploration of man's inner space. Dr. Willis Harmon is now its President; and his book Higher Creativity is a powerful expression of what he sees in the future. Not a computopia, but a breakthrough of consciousness. Harmon sees the ancient wisdom as a narrative of the evolution of consciousness. He believes that we can deliberately control and accelerate this evolution. This is also what the followers of the Secret Doctrine, The Perfect Way, Oahspe, Urantia and some other sources did and do contend. The difference is that these are 19th century mystical movements, and Harmon is a 20th century physicist specializing in electronic engineering research. In this evolutionary potential of consciousness Harmon finds our hope that our species will cope. Our species can, if we wish, unite on common global aims, and in fact bring about world peace, produce enough food and energy, control population growth, do away with weapons of war, and transform into outer manifestation the inner divinity of man. Now, however, world unity in respect to anything is hard to imagine. Consciousness research is developing the techniques. To dispel the storm clouds over our heads, we need to combine the new techniques with a new dynamic.

I believe the common theme of all the so-called new age literature is that we can do what we truly want to do. If we have the drive, we have the power. The problem is the drive. Either we are not sure what it is that we truly want to do, or what we want is too narrowly conceived to serve in a revolutionary world. The 21st century may or may not be a Computopia, but it certainly can be a beautiful global world of some kind, if we can rise above the limitations of our individual and collective concerns and consciousness. I will illustrate three current crucial issues with three parables.

The first parable is titled "The Wanderer and the Way": The Wanderer put down his heavy bag and groaned. Just then an Angel in flaming red light appeared before him. Startled and afraid the Wanderer yielded the road. But the Angel stopped and said, "Have you not felt the first tremors of earth quake in this place? Do you not see the trees bending in the rushing wind? Leave that bag you were carrying. Hurry to the top of the hill. You will be safe there. Give no thought to saving your bag; it is worth less than your life."

The Wanderer did as he was told and quickly reached the hill. Without the burden of baggage he easily attained the top. There all was quiet, and he rested. "This is a good

life", he thought to himself. "It was right to be rid of that bag."

When night began to fall he came down from the hilltop and started home. Without anything to carry he walked at so rapid a pace that he caught up with some friends. They were pleased to see him, for they were weary with their heavy bags to carry, and it was good to stop and talk.

"What happened to your bag," they asked him. "Were you robbed?" "I didn't need it," answered the Wanderer. "Where it is I do not know." "You lost it", said one of his friends. "How it will cost you to replace it! But help us carry ours since you have no bag of your own. For we are tired, and we will share with you what we have inside them. Your friends will not desert you in your need".

"I need nothing", said the Wanderer, "and I am hurrying home faster than you want to go." "Hah! Listen to him", scoffed another. "He doesn't want to help us." "He doesn't even want to walk with us", reproached a third. "You who have always been one of us now are too good for us? What has happened to you? Are you sick?"

"I am well,--well!" shouted the Wanderer. But then, stung by their taunts and ashamed to be thought abandoning old friends, the Wanderer stopped and took up one of the bags. It was heavier than he remembered. But smiling, he walked with his friends the way they were going, reflecting that the bag he was carrying was exactly like the one he had left behind.

The Wanderer in this story typifies ourselves with our outworn but deeply imbedded values and belief systems. The Wanderer's baggage is our attachment to things, people, and outlived patterns of thought.

A second parable, "The Pool that Lost Itself", shows us to ourselves in our frantic struggle for life and self: A little pool among the boulders on the beach lay warming itself in the sunshine. A gentle breeze rippled its surface, and tiny wavelets lapped softly upon the margin of the basin where it lay. "This is my little kingdom", thought the pool. Other pools lay in sight, and it was pleasant to compare its ample size, its graceful contour, and its flashing surface with the lesser attractions of the neighboring pools.

"Here in solitary splendor I shall lie forever," it mused, "shielded from all contamination with inferior pools and widely separated by a sloping stretch of sand from that appalling ocean whose rhythmic murmurs are happily faint and far away."

The sun grew hotter, and the murmur of the distant waves grew louder as the time went by. "What would become of me if the waves should ever flood the beach?" thought the little pool.

The tide was surely creeping up the beach. The long

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blue breakers glided to the front and broke in thunder thereon. The pool trembled at the thought of its approaching destruction, until at last one towering billow, breaking loose from the tossing multitude, fell headlong with a sounding roar, poured its white cataract of boiling foam into the pool and floated it away to mingle with the mighty deep.

No longer capable of thinking as a single entity, the pool sensed an exultant surge of feeling that soon drowned all other sense. Its outlines melted in immensity. It had become the boundless sea itself. The petty throbbing of its individual life took on the grander rhythm of the ocean's giant heart. The breaking up of the limits of personal existence was the moment of its triumphant entry into the larger life, just as the man who loses himself in serving his fellows grows suddenly great, and finds himself one with the Heart of the Universe. (Abridged from the Original in The Theosophical Forum, March, 1936.)

The third story I call "The Eagle in the Coop". It represents for me our acceptance of limitation and suffering rather than transcending them: A farmer found a baby bird lying on a dusty road, and not knowing what it was, took it home to his chicken coop. Some time later a friend saw the bird which had grown strong, large, and healthy.

"Why that's an eagle", he told the farmer. "Well, it's a chicken now", returned the farmer. "It's been raised with chickens, thinks like a chicken, acts like a chicken, and eats chicken feed."

"Nevertheless, let's see", persisted the friend, and he instructed the young eagle to spread its wings and fly. The eagle gave the friend a puzzled look, and clucked. But again it was told to fly.

"The eagle hesitated, then began to flap its wings, and soon soared like rocket into the sky. "Thank you", it said, looking back at the two men, "for remembering who I am and whence I came."

In the first of these stories, the Wanderer's inability to withstand the pressure to take up heavy baggage again is familiar to us. The problem for all of us is, how to let go. Does consciousness research help? Willis Harmon looks at the process of replacing old patterns of thought with breakthrough insights as part of the innate problem-solving ability most of us have not learned to tap. He says:

"As incredible as it seems consciousness research is all there is to it. All we have to do is to consciously program the unconscious with the correct input, and like a mathematical formula, input and processing time will equal output."

Harmon challenges his readers to practise several times every day for six months, making these affirmations, and see what effect they have: "I am not separate." "I can trust." "I am responsible." and "I am single-minded." The object is to understand the implications of the statements, and to

try to believe each one. Belief grows, especially if the statements are clothed in a meditation like the following:

I am not separate, for I am one with the flow of the universe, and the sacred spirit within me is one with the imperishable spirit permeating all life and manifestation..

I can trust in this orderly universe and I can know that the spirit which is my essential self will reach fulfillment. Because I know that I am not separate and am travelling toward a reachable spiritual goal, I am responsible for my own being, my own thinking, my own handling of whatever circumstances I meet. I want to accept this responsibility.

My life intention is to follow the leading at my deepest center to unite with the sacred Spirit at the heart of the universe.

Believing the five affirmations takes an effort of consciousness. As the belief grows, Harmon says the way is cleared for access to our own higher creativity.

Programming is one way to alter consciousness. Another is the subliminal message of the advertizing industry, now ennobled in the controversial subliminal tapes becoming commercially available. While the listener is hearing music on the conscious level, his subconsciousness is receiving messages inaudible to his consciousness, messages encouraging him, for example, to relax, and to let go.

One source is the Institute of Human Development, founded by Jonathon Parker in 1979 as a "non-profit organization dedicated to help individuals fully realize their inherent potential through the expansion of mental and spiritual levels of consciousness." According to a press report earlier this year, U.S. Government managers in Denver attended a seminar given by psychologist Thomas Budzynski, which included his subliminal tapes with the sound of a mountain stream. I have trouble taking this account seriously, but the Wall Street Journal quoted three of the subliminal messages on Mr. Budzynski's tape as, "I am calm" "I deserve to feel safe." and "Mommy and I are one." The stress of working for our government must be greater than we realized.

Meditation has been part of the new age language of enlightenment for a long time. It is more talked about than practised, but is essentially another kind of programming for changing oneself through consciousness. The advises in a new book by Kathleen McDonald are practical and interesting. An American Buddhist, McDonald calls meditation "nothing special", but offers a whole book on how to do it. The process as she describes it is a matter of stabilization followed by analytical contemplation. She details some specifically devotional procedures not appropriate for nonBuddhists, but her step-by-step instruction for the be-

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ginner in meditation is accompanied by specific leads for letting go of anger, depression, attachments, fear of death, etc. Here is a sample of McDonald's ways to deal with anger:

1. When anger arises, turn your attention within and investigate the I that is angry. Analyze where and how it exists. Apply whatever understanding of emptiness you have...Try to see that the situation is like a dream: although it seems very real at the moment, from your point of view at a later time, even tomorrow, it will appear distant and faded, a mere memory.

2. Remember cause and effect. If someone harms you in some way...and it seems you have done nothing to deserve it, check again...Any misfortune that comes our way is the result of harmful actions we created in the past, in this or other lives. We reap what we have sown. When we can accept problems in this light, we simply won't feel the need to get angry.

3. Another method for dealing with people who hurt you is to put yourself in their place and try to see the situation from their point of view. What is driving them to behave in this way? Is their state of mind peaceful and happy, or confused, miserable, and uncontrolled?

Donald Wilson's Total Mind Power takes an approach which the author says is not meditation, but a use of conscious faith in the power of mind. The technique directs one's mind toward any problem through steps of focused awareness, a specific directive to thought, and then a structured practise of mental exercises. These should be structured by the person seeking results, but Dr. Wilson gives sample structures which can be taken as suggestions or models for the self-structured sequences which he likens to the physical conditioning of athletes.

Imagery and visualization are two other ways to promote conscious and unconscious faculties. Representative is Simon-ton's work with cancer. Less well known are two books by the kahuna Serge King, Imagineering for Health and Mastering Your Hidden Self. King tries to show how the huna technique, which recognizes the levels of consciousness can apply to diagnosis and to treatment and resolution of problems. For some of us visualization is less effective than aural or kinetic imagery. Touch, also, and even smell and taste, can be called into service. In his chapter "Creative Meditation" in Mastering Your Hidden Self, King discusses the power of thought forms in programming consciousness. He offers two "creative meditations" which call all the senses into play: Meadow, Forest, and Mountain is one; and the other is called "The Garden".

A piece of baggage we particularly need to leave behind if we want to cultivate global consciousness, is the separateness of ourselves as individuals, families, localities, and nations, renounced in Harmon's first affirmation. But the letting go of individual separateness is incredibly dif-

difficult to put across to Western man who has been taught from birth to revere it. We are the pool that lost itself, except that we have a grim determination not to lose ourselves. Our whole training and cultural orientation gives solemn approval to the frantic struggle for life in a competitive society.

Harmon is concerned about the implications of this pattern for the prospect of world peace. He considers global consciousness focused on peace as the great achievable objective of our time. However, all the nine ways we have been working for peace in the world are not enough to produce results until we add to them our conscious and deliberate change of orientation toward global thinking. If as individuals we can bring ourselves to examine and recognize the limitations of our habitual patterns, and transcend them so as to think of ourselves as part of a global Oneness, we can create long-term global peace which will be more than an operational absence of war. Harmon proposes procedures of "inner work"--programming our consciousness--and "outer work" with our environment, accompanied by affirmation and imagery. I have excerpted a paragraph from his article "How to Think About Peace":

The complete delegitimizing of war would be one of the most profound shifts in the history of humankind...It may seem that removing legitimacy from an institution as durable and as venerable as war is a step so large that it is hard to imagine. However, over the years since World War I legitimacy has already been largely withdrawn from wars of aggression and territorial gain. The only kind of way which retains the cloak of legitimacy is that for which the preparation was in the name of "defense", and the initiation is non-deliberate. That is precisely the kind of war which is most hazardous--the one which the world fearfully awaits.

A couple of years ago the Minister of Information of the Maharishi International University in Fairfield, Iowa, made a statement about peace. He contended that 1,600 advanced meditators (using Transcendental Meditation) could, by coming together in one place and meditating 20 minutes twice a day over a period of several weeks, leaven the whole U.S. to a state of peace. It would take 7,000 experienced meditators in concerted effort to "achieve lasting world peace." This may be an unconvincing though arresting claim. But we do know that human beings can develop some startling faculties when they turn their full consciousness toward chosen ends. Perhaps we are all the eagle in the story of the Eagle in the Coop. It grows clearer that we have innate powers and resources hardly dreamed of in recent times till now, and even now are only slightly believed.

Most sensational among the things our consciousness can program us to do, perhaps, is the heat of firewalking. But along with that are other demonstrations of psychic

ability which are being reported by parapsychologists. Ramakrishna Rao, editor of The Basic Experiments in Parapsychology, says that "parapsychology is concerned with 'psychic' ability that can be studied empirically; that is to say, it is concerned with abilities that can be studied by observations and experiments under controlled conditions." PK parties take place with reported success in bending metal spoons of 75% or better, according to the Mind-Being Foundation of California. Remote viewing is being seriously studied, and claims are being made that this faculty can be trained in many people. Clairvoyance, precognition, retrocognition, and telepathy are no longer scoffed at; controversy about them turns now on their use and proper development rather than on whether they are real. Maybe psychic abilities do belong to the animal kingdom, and in humans are signs of retrocognition rather than of spiritual development. Probably cognitive communication sometimes called "channeling", as well as other psychic powers, are subject to the frailty of the human vehicle. We are warned that people can be "glamorized" by the fancied powers ESP and PK seem to give them, and lose sight of the fact that if the motivation is selfish, the psychic gift is more hazardous than blessing. Nevertheless, in all the welter of theories, directives, workshops, literature, and claims, both likely and unlikely, it is possible to discover a new age spirit at work. People are discarding unnecessary baggage, exulting in an occasional sense of oneness with a cosmic life force, rising above the storm clouds as only the eagle can fly.

Developments in consciousness research, whether in any of the directions on which I have touched or in some others, appear to me the best hope we have of arriving at a positive planetary response to present threats of catastrophe. For if even a few individuals carry on the pioneering transformation of themselves, and become global-minded, this will give us a lead. We have the hope of preparing the ground for moving ahead on a large scale if even some people can let go of attachments, can merge their individuality in a larger consciousness and concern, and discover the astounding human powers within us. When the next signal comes, be it a crisis or a shining opportunity, human kind may be able to act upon it creatively. In a real sense, our future hinges on the remarkable groping and research on consciousness taking place around us now.

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